

PRINCIPLES FOR THE BEARER OF THE QUR'ĀN

40 HADITH ON THE QUR'ĀN

WITH SUPPLEMENTARY NARRATIONS & SAYINGS

2nd EDITION

Institute of Qur'ānic Studies

Principles for the Bearer of the Qur'ān

40 Hadith on the Qur'ān

with Supportive Narrations & Sayings

2nd Edition

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Preface 2nd Edition

The original book was published to accompany the publication of the Mushaf in Arabic by the Qur'ān Project. It was designed to serve as a quick reference for the reciter and therefore details in the book were kept to a minimum. As a result, there were a number of shortcomings; narrations did not include full isnads (chains of narration) and there was some confusion about why the book had more than forty Hadith. Both these issues have been addressed in the second edition and it now includes complete isnads with extensive referencing. As for why the book contains more than forty narrations, this can be explained as follows;

- The book revolves around 30 key principles that the Hamil al-Qur'ān (Bearer of the responsibility of the Qur'ān) should understand.
- These principles or maxims are expounded upon by over 80 narrations and sayings.
- Of these 80 or so narrations, a total of **40 Prophetic Hadith** on the Qur'ān have been earmarked for special attention; signifying their **importance and relevance** to our modern times. These 40 Hadith will serve to illustrate the importance and criticality of learning and implementing the guidance of the Qur'ān.

The narrations I chose to include in the book, primarily serve to establish key ideas in our minds. In the current times of Fitnah (tribulations), where scholars of Truth are targeted, silenced, imprisoned and killed, the masses of Muslims have begun to misunderstand exactly what their roles and responsibilities are with respect to the Qur'ān. Insha-Allah, these narrations will provide significant clarity in this area.

There is also an audio lecture explaining the Hadith which can be downloaded from www.quranproject.org. You can also download the free PDF version of this book.

In summary, the 30 principles are as follows;

- Principle 1: The Magnificence, Grandeur and Superiority of the Qur'ān
- Principle 2: Preserved, Accurate and Undistorted
- Principle 3: Having Doubt in the Qur'ān is Kufr (disbelief)
- Principle 4: Level of Prophethood
- Principle 5: Reciting the Qur'ān is a Light for You
- Principle 6: The Qur'ān is an Intercessor
- Principle 7: The Qur'ān should Lead you. If you Place it in Front of you, it will Lead you to Paradise. Placing it Behind you, results in Entering Hell.
- Principle 8: The Qur'ān is an Evidence – For You or Against You
- Principle 9: Give Da'wah using the Qur'ān
- Principle 10: The Best amongst the Muslims
- Principle 11: Amongst all the Creation – Whose Faith is most Astounding?
- Principle 12: Legislation belongs to Allah
- Principle 13: Disunity, Discord and Infighting when Leaders do not Rule by the Qur'ān
- Principle 14: The Importance of Studying and Teaching the Qur'ān
- Principle 15: Parents Honoured due to a Child's Relationship with the Qur'ān
- Principle 16: A Warning Whom Not to Learn the Qur'ān from
- Principle 17: A Warning to those who Misuse the Qur'ān and have an Incorrect/Corrupt Intention
- Principle 18: A Warning to those Who Interpret the Qur'ān Insincerely, Without Knowledge and merely following Personal Opinions
- Principle 19: Argumentation
- Principle 20: Tadabbur (Pondering) on the Deep Meanings of the Qur'ān
- Principle 21: Etiquettes and Virtues of Reciting the Qur'ān

- Principle 22: The Prophet Muhammad's ﷺ Relationship with the Qur'ān
- Principle 23: The Walking Qur'ān
- Principle 24: Virtue of the Memorizers of the Qur'ān
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- Principle 27: The role of the Qur'ān during times of Fitnah and Confusion
- Principle 28: "Learn the Book of Allah and Follow it"
- Principle 29: A Time will come when People will lose the Understanding of the Qur'ān
- Principle 30: Make the Heart Flourish with the Qur'ān

Upon completion of the Hadith collection, the reader will find advice for the Hamil al-Qur'ān (Bearer of the Qur'ān). These primarily revolve around how we should approach the study of the Qur'ān. This is followed by a discussion about the authenticity of the narrations used in this collection. Finally, there is a list of certain duas from the Qur'ān.

May Allah سبحانه وتعالى allow us to memorise, benefit and implement the words of the Prophet Muhammad ﷺ. O Allah, make us of those who are the People of the Qur'ān, Bearers of the Qur'ān, Companions of the Qur'ān; who live by the Qur'ān, call to the Qur'ān, judge by the Qur'ān and who recite it, learn it and ponder over it night and day. O Allah let the Qur'ān be a Hujjah (proof) in our favour and not against us (ameen).

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Birmingham, U.K

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Principle 1: The Magnificence, Grandeur and Superiority of the Qur'ān

لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ

“If We had sent down this Qur’ān upon a mountain, you would have seen it humbled and split asunder from fear of Allah...”¹

Hadith no. 1 of 40:

قال: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا شَهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرَّبُّ عَزَّ وَجَلَّ مَنْ شَعَلَهُ الْقُرْآنُ وَذَكَرِي عَنْ مَسْأَلِي أُعْطِيَتْهُ أَفْضَلُ مَا أُعْطِيَ السَّائِلِينَ وَفُضِّلَ كَلَامُ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

Abu Sa’eed (ra) reported that the Messenger of Allah ﷺ said;

“...The superiority of the speech of Allah compared to all other speech is like the superiority of Allah over His creation.”²

Supplementary Hadith (A):

قال: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدُ الْمُقْبِرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيََتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْفَرَهُمْ تَابَعًا يَوْمَ الْقِيَامَةِ

¹ Surah al-Hashr 59:21.

² Tirmidhi no. 2926. Hasan gharib according to Tirmidhi. Similar wording in Hilyat al-Awliya by Isbahani, Shu’b al-Iman by Bayhaqi no. 1860. Quoted in Sharh Usool I’tikad by al-Lalaka’i, al-Istiqamah by Ibn Taymiyyah and in Tafsir Qurtubi.

Abu Hurairah (ra) reported that the Prophet ﷺ said;

“There was not a Prophet from amongst the Prophets, except that he was given the like of (miracles) upon which people believed. (As for me), I have been given Wahy (Divine Inspiration) which Allah has revealed to me, and therefore I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”³

Supplementary Hadith (B):

قال: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَائِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ، لَقِيَ عُمَرَ بْنَ الْخَطَّابِ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ مَنْ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي فَقَالَ ابْنُ أَبِي بَرْزَةَ . قَالَ وَمَنْ ابْنُ أَبِي بَرْزَةَ قَالَ مَوْلَى مِنْ مَوَالِينَا . قَالَ فَاسْتَخْلَفْتُ عَلَيْهِمْ مَوْلَى قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُ عَلِيمٌ بِالْفَرَائِضِ . قَالَ عُمَرُ أَمَا إِنَّ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ قَالَ إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

Umar ibn al-Khattab (ra) reported that the Prophet ﷺ said;

“Indeed Allah raises, through this Book, some peoples and lowers others.”⁴

³ Sahih Bukhari no. 4981 and Sahih Muslim no. 152. Unlike the tangible miracles of the previous Prophets like the splitting of the sea of Musa, the main miracle of the Prophet Muhammad ﷺ, was the Qur’ān itself. The effectiveness of the tangible miracles would have their greatest impact on eyewitnesses and their full impact would end with the death of these witnesses. If we ask a Jew or Christian to show us the miracles of the Prophet Musa or Isa – they both would submit that it is not within human power to demonstrate any of those miracles now. The Prophet Musa cannot be asked to split the sea again and the Prophet Isa cannot be called to raise people from the dead. For us today, these miracles are historical reports. Yet if a Muslim is asked about the greatest miracle of the Prophet Muhammad ﷺ, he can readily show the Qur’ān – for the Qur’ān is a miracle which remains in our hands, and can therefore be examined by anybody today. The logical outcome of this is that the impact of the miracle of the Qur’ān is far more widespread and far-reaching amongst humanity.

⁴ Sahih Muslim no. 996.

Principle 2: Preserved, Accurate and Undistorted

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Qur’ān and indeed,
We will be its guardian.”⁵

Hadith no. 2 of 40:

قال: أَخْبَرَنَا عُبَيْدُ بْنُ عَبْدِ اللَّهِ، قَالَ أَنْبَأَنَا ابْنُ الْمُبَارَكِ، عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حُطْبَتِهِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ " مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ

Jabir ibn Abdullah (ra) reports that the Messenger of Allah ﷺ said;

“...The most accurate and truthful speech is the Book of Allah...”⁶

Supplementary Hadith (A):

قال: حَدَّثَنِي أَبُو عَسَاةَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ بْنُ عُثْمَانَ، - وَاللَّفْظُ لِأَبِي عَسَاةَ وَابْنِ الْمُثَنَّى - قَالَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ مُطْرِفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عِيَاذِ بْنِ حِمَارٍ الْمُحَاشِعِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ فِي حُطْبَتِهِ " أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُم مَّا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا كُلُّ مَالٍ تَخْلُتُهُ عَبْدًا حَلَالٌ وَإِنِّي خَلَقْتُ عِبَادِي خُنَفَاءَ كُلُّهُمْ وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتْ عَلَيْهِمْ مَا أَحَلَّتْ لَهُمْ وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبَهُمْ

⁵ Surah al-Hijr 15:9.

⁶ Sunan an-Nasa'i no. 1578, Musnad Abu Dawud at-Taylasi no. 385, Mu'jam al-Kabeer by Tabrani no. 8531, Bazzar no. 2055 and Sahih Ibn al-Khuzaymah.

وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ وَقَالَ إِنَّمَا بَعَثْتُكَ لَأَبْتَلِيَّكَ وَأَبْتَلِيَّ بِكَ وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ تَقْرُؤُهُ نَائِمًا وَيَقْظَانًا

Iyad b. Himar (ra) reported that the Messenger of Allah ﷺ, while delivering a sermon one day said that Allah said;

“...I have sent you (O Prophet) in order to put you to test and put those to test through you. And I sent upon you the Book which cannot be washed away by water, so that you may recite it while in the state of sleep and being awake.”⁷

Saying:

قال: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ كُتُبِهِمْ، وَعِنْدَكُمْ كِتَابُ اللَّهِ، أَقْرَبُ الْكُتُبِ عَهْدًا بِاللَّهِ، تَقْرَأُونَهُ مُحْضًا لَمْ يُشَبَّ

Ibn Abbas (ra) said, “How can you ask the people of the Scriptures about their Books while you have the Book of Allah which is the most recent of the Books revealed by Allah - and you read it in its pure undistorted form?”⁸

⁷ Sahih Muslim no. 2865a.

⁸ Sahih Bukhari no. 7522. The Qur’ān is preserved and pure, whereas previous scriptures were corrupted or lost. In terms of human writings, books represent the knowledge available to a writer at a certain time and place. As a result, books become obsolete after some time due to the information being found to be either false or incomplete, raising the need for them to be revised or re-written. This is the case for the writings of every physicist, scientist or philosopher. No human being has ever written a comprehensive book with absolute perfection and certainty of knowledge. It is also the case that a writer usually has knowledge of a specific subject or a few related subjects. For example, one can write about history or economics or philosophy or physics etc. But it is not possible for a human being to write simultaneously on a great variety of different subjects with such in-depth and accurate information. The Qur’ān, God’s final revelation, speaks about the origins of the universe, movements of celestial bodies, stages of human embryonic development, behavioural patterns of species, historical and archaeological truths

Principle 3: Having Doubt in the Qur’ān is Kufr (disbelief)

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

“The revelation of the Book is, without any doubt, from
the Lord of the worlds.”⁹

Hadith no. 3 of 40:

قال: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَزِيدُ، - يَعْْنِي ابْنَ هَارُونَ - أَحْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ

Abu Huraira (ra) reported that the Prophet ﷺ said;

“...Having doubt in the Qur’ān is Kufr (disbelief)...”¹⁰

etc. The Qur’ān contains over 6,000 Ayat (verses) with over 70,000 words and yet, it is a fact, that not a single verse contradicts any established fact.

⁹ Surah as-Sajdah 32:2.

¹⁰ Abu Dawud no. 4603. Similar wording in Musnad Ahmad no. 7989, Mustadrak al-Hakim no. 2/223, an-Nasa’i al-Kubra no. 8039 and Sahih Ibn Hibban. Quoted in Ta’arud al-Aql wa Naql by Ibn Taymiyyah vo. 1.

Doubt can be defined as a feeling of uncertainty or lack of conviction. From a spiritual perspective, doubt is a disease of the Qalb (Heart) and sins committed by an individual affect their ability to attain certainty in faith. There is a direct correlation between sins and the ability of the Heart as an organ of understanding of the metaphysical. Certainty (Yaqin) is the polar opposite of doubt. Whereas doubt causes a person anxiety, sadness and depression, certainty brings about happiness and contentment. Having said this, uncomfortable thoughts that come to our mind do not contradict Yaqin. These can actually serve as evidence for the existence of Iman (faith). The Prophet ﷺ was asked; “O Messenger of God, verily we perceive in our minds that which any one of us would consider too grave to even express.” The Prophet ﷺ replied, “Do you really have such thoughts?” They said, “Yes.” Upon this he said, “That is the manifestation of faith...” (Sahih Muslim). Imam an-Nawawi explains how such thoughts paradoxically indicate strong faith. He explains that the person’s reaction to such involuntary thoughts indicates that they are protective of their faith and wish to ensure its security. The reason they feel uncomfortable and blasphemous is because faith is present. If there was no faith, these thoughts would not cause any anxiety.

Principle 4: Level of Prophethood

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

“Then We made **inheritors** of the Book those whom

We chose of our slaves...”¹¹

Hadith no. 4 of 40:

قال: أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْبَغْدَادِيُّ، ثنا يَحْيَى بْنُ عُثْمَانَ بْنِ صَالِحٍ السَّهْمِيُّ، ثنا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ، ثنا يَحْيَى بْنُ أَيُّوبَ، ثنا خَالِدُ بْنُ أَبِي يَزِيدَ، عَنْ ثَعْلَبَةَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ قَرَأَ الْقُرْآنَ فَقَدْ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوحَى إِلَيْهِ، لَا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ مَعَ مَنْ جَدٍ، وَلَا يَجْهَلَ مَعَ مَنْ جَهْلٍ وَفِي جَوْفِهِ كَلَامُ اللَّهِ تَعَالَى

Abdullah ibn Amr ibn al-As (ra) reported that the Messenger of Allah ﷺ said; “Whoever recites the Qur’ān secures (knowledge of) prophethood within his ribs (bosom), though Divine Revelation has not been sent upon him. It does not befit one endowed with the Qur’ān that he should be indignant with those in anger, nor should he indulge in any act of ignorance with those who are ignorant, while the Speech of Allah Almighty is with him in his chest.”¹²

¹¹ Surah Fatir 35:32.

¹² Mustadrak al-Hakim no. 2028 and Shu’b al-Iman by Bayhaqi no. 2353. Similar wording in Musannaf ibn Abi Shaybah no. 29953, Akhlaq Hammaltul Qur’ān by Ajurri no.15, Mu’jam al-Kabeer by Tabrani no. 14575 (quoted in Tafsir Ibn Kathir). Included in Targheeb wa-Tarheeb by al-Mundhiri and Tafsir Dur al-Manthur by as-Suyuti. Mentioned in Ibn Kathir under the discussion of Surah 2:267 related to the memorisation of the Qur’ān. The following narration adds two important points to the overall meaning. Firstly, the importance of “acting on” and implementing the Qur’ān and secondly, the proportionate amount of what is achieved;

أَخْبَرَنَا أَبُو نَصْرٍ بْنُ قَتَادَةَ، حَدَّثَنَا أَبُو مَنْصُورٍ النَّضْرِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ حَنْدَةَ، حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ تَمَّامِ بْنِ نَجِيحٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخَذَ ثُلُثَ الْقُرْآنِ، وَعَمِلَ بِهِ فَقَدْ أَخَذَ ثُلُثَ النُّبُوَّةِ، وَمَنْ أَخَذَ نِصْفَ الْقُرْآنِ فَقَدْ أَخَذَ نِصْفَ النُّبُوَّةِ، وَمَنْ أَخَذَ الْقُرْآنَ كُلَّهُ فَعَمِلَ بِهِ فَقَدْ أَخَذَ النُّبُوَّةَ كُلَّهَا

Principle 5: Reciting the Qur’ān is a Light for You

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

“...And We have revealed to you a clear light.”¹³

Hadith no. 5 of 40:

قال: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ يَحْيَى بْنِ زِيَادٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أُسَيْدٍ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ
بْنِ رَبَّابٍ الْأَسَدِيِّ الْبَصْرِيِّ الْمُؤَدَّبِ، نَسِيبُ رَيْنَبِ رَوْحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، حَدَّثَنَا عَبْدُ
الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْقَمِيّ، عَنْ كَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي سَعِيدٍ
قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي قَالَ عَلَيْكَ
بِتَقْوَى اللَّهِ فَإِنَّهَا جَمَاعُ كُلِّ خَيْرٍ، وَعَلَيْكَ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ؛ فَإِنَّهَا رَهْبَانِيَّةُ الْمُسْلِمِينَ، وَعَلَيْكَ
بِذِكْرِ اللَّهِ وَتِلَاوَةِ كِتَابِهِ؛ فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ وَذِكْرٌ فِي السَّمَاءِ

Abu Sa’eed al-Khudri (ra) reported that a man came to the Messenger of Allah ﷺ and said advise me. He ﷺ said;

“It is imperative for you to have Taqwa (fear/consciousness of Allah) for this is the accumulation of all good. Upon you is Jihad in the path of Allah for it is the monasticism of the Muslims and upon you is the Remembrance of Allah and the recitation of His Book, for it is light for you on earth and (a means by which) you will be mentioned in the Heavens.”¹⁴

“Whoever takes a third of the Qur’ān, and **acts on it** will have taken a third of Prophethood. Whoever takes a half of the Qur’ān will have taken half of Prophethood and whoever takes the whole Qur’ān and **acts on it** will have taken all of Prophethood.” Shu’b al-Iman by Bayhaqi no. 2354. Quoted in Tafsir Qurtubi.

¹³ Surah an-Nisa 4:174.

¹⁴ Mu’jam as-Saghir of Tabrani no. 949. Similar wording in Musnad Ahmad no. 11774, Musnad Abu Ya’lah, Zuhd by Ibn Mubarak no. 840, Hilyat al-Awliya by al-Isbahani and Sahih Ibn Hibban. Quoted in Zad al-Ma’ad by Ibn al-Qayyim vol. 3 and in marfu’ form in Tafsir Ibn Kathir.

Supplementary Hadith (A):

قال: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ زِيَادٍ الْعَدْلِيُّ، ثنا جَدِّي أَحْمَدُ بْنُ عَبْدِ اللَّهِ، ثنا سَلَمَةُ بْنُ شَيْبٍ، حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْطَاةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **إِنَّكُمْ لَا تَرْجِعُونَ إِلَى اللَّهِ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ - يَعْنِي الْقُرْآنَ**

Abu Dhar al-Ghifari (ra) reported that the Prophet Muhammad ﷺ said;
“You will not come back to Allah with anything better than that which came from Him,” i.e. the Qur’ān.¹⁵

¹⁵ Mastadrik al-Hakim no. 2077. Similar wording in Tirmidhi, Khalq Af'al al-Ibad by Bukhari, al-Asma was Sifat by Bayhaqi, Hilyat al-Awliya by al-Isbahani vol.9. Quoted in Targheeb wa-Tarheeb by al-Mundhari and Majmou al-Fatawah Ibn Taymiyyah vol. 12 p.517.

Principle 6: The Qur’ān is an Intercessor

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ
“And warn by it (the Qur’ān) those who fear that they will be gathered
before their Lord – for them, besides Him, will be no protector and no
intercessor – so that they may become righteous.”¹⁶

Hadith no. 6 of 40:

قال: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا ابْنُ هُبَيْرَةَ، عَنْ حُيَيْبِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّيَّامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ
الْقِيَامَةِ، يَقُولُ الصَّيَّامُ: أَيُّ رَبِّ، مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ، فَشَفِّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ:
مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ، فَشَفِّعْنِي فِيهِ ، قَالَ: فَيُشَفِّعَانِ

Abdullah ibn Amr (ra) reported that the Prophet Muhammad ﷺ said;

“Fasting and the Qur’ān will intercede for the slave on the Day of Judgement. Fasting will say, ‘O My Lord! I prevented him from food and desires during the day, so accept my intercession for him.’ And the Qur’ān will say, ‘I prevented him from sleep during the night, so accept my intercession for him.’ ...thus they will intercede.”¹⁷

Supplementary Hadith (A): Ramadhan – Month of Wahy (Revelation)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

“The month of Ramadhan in which the Qur’ān was revealed ...”¹⁸

¹⁶ Surah al-An’am 6:51.

¹⁷ Musnad Ahmad no. 6337. Similar wording in Mustadrak al-Hakim, Shu’b al-Iman by Bayhaqi no. 1994, Hilyat al-Awliya by al-Isbahani, land Mu’jam al-Kabeer by Tabrani. Quoted in Tafsir Ibn Kathir and Tafsir al-Baghawi.

¹⁸ Surah al-Baqarah 2:185.

قال: حَدَّثَنَا أَبُو سَعِيدٍ، مَوْلَى بَنِي هَاشِمٍ، حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ وَائِلَةَ بِنِ الْأَسْفَعِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُنْزِلَتْ صُحُفُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَةُ لِسِتِّ مَضْيَنٍ مِنْ رَمَضَانَ، وَالْإِنْجِيلُ لِثَلَاثِ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ، وَأُنْزِلَ الْفُرْقَانُ لِارْبَعٍ وَعِشْرِينَ خَلَتْ مِنْ رَمَضَانَ

Wathila ibn al-Asqa' (ra) reported that the Messenger of Allah ﷺ said;

“The Suhuf (scrolls) of Ibrahim were revealed on the first night of Ramadhan, the Torah on the sixth of Ramadhan, The Injeel (Gospel) on the thirteenth of Ramadhan, and the Furqan (Qur’ān) on the twenty-fourth of Ramadhan.”¹⁹

¹⁹ Musnad Ahmad no. 16984. Similar wordings in Musnad Abu Ya’lah no. 2190, Mu’jam al-Kabeer by Tabrani no. 185 and Shu’b al-Iman by Bayhaqi no. 2053. Quoted in Tafsir Tabari, Tafsir Ibn Abi Hatim no. 14080, Tafsir al-Hidayah ilal Balough an-Nihaya by Makki Ibn Abi Talib and Tafsir Qurtubi. In Mu’jam al-Awsat by Tabrani no. 3740, there is an additional sentence, “...and the Zabur (what was revealed on Prophet Dawud) on the eighteenth of Ramadhan...”.

Principle 7: The Qur'ān should Lead you.
If you Place it in Front of you, it will Lead you to Paradise.
Placing it Behind you, results in Entering Hell.

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِ عَزِيزٍ لِّبِنْدَرٍ
الَّذِينَ ظَلَمُوا وَيُشْرَىٰ لِلْمُحْسِنِينَ

“And before it was the Book of Musa to **Lead** and as a mercy, and this is a Book confirming it in the Arabic language; to warn those who have wronged and as glad tidings to those who strive for excellence.”²⁰

Hadith no. 7 of 40:

قال: أَخْبَرَنَا الْقَاضِي أَبُو عَمَرَ مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ اللَّحْمِيُّ، حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ حَاتِمٍ عُبَيْدُ الْعَجَلِ الْحَافِظُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **الْقُرْآنُ شَافِعٌ مُشَفِّعٌ وَمَا حَلَّ مُصَدِّقٌ، فَمَنْ جَعَلَهُ إِمَامًا قَادَهُ إِلَى الْجَنَّةِ، وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ**

Jabir (ra) reported that the Messenger of Allah ﷺ said;

“The Qur’ān is an intercessor and it’s intercession is accepted and its plea is believed. Whoever makes it lead him, it leads him to Paradise and whomsoever places it behind him, (the result will be that) he is dragged to the Fire.”²¹

²⁰ Surah al-Ahqaf 46:12.

²¹ Shu’b al-Iman by Bayhaqi no. 1855, Mu’jam al-Kabeer by Tabrani no. 8655 and Sahih Ibn Hibban no. 124. Quoted in Tafsir Qurtubi.

Principle 8: The Qur’ān is an Evidence – For You or Against You

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ غَزِيرًا حَكِيمًا

“Messengers, as bringers of good tidings and warners, so that mankind will have no argument against Allah after the Messengers. And ever is Allah Exalted in Might and Wise.”²²

Hadith no 8 of 40:

قال: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، أَنَّ زَيْدًا، حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ . وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَنِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

Abu Malik al-Asha’ri (ra) reported that Messenger of Allah ﷺ said;

“Cleanliness is half of faith and Alhamdulillah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and Alhamdulillah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one’s faith) and patience is a brightness and the Qur’ān is a proof for you or against you.”²³

²² Surah an-Nisa 4:165.

²³ Sahih Muslim no. 223.

Principle 9: Give Da'wah using the Qur'an

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

“...So remind with the Qur'an whoever fears My warning.”²⁴

Hadith no. 9 of 40:

قال: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً

Abdullah bin Amr (ra) reported that the Prophet ﷺ said;

“Convey (from) me even if it is one Ayat.”²⁵

Supplementary Hadith (A):

قال: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الدَّيَّالِ بْنِ حُرْمَلَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: اجْتَمَعَتْ قُرَيْشٌ يَوْمًا فَقَالُوا: انظُرُوا أَعْلَمَكُمْ بِالسِّحْرِ وَالْكَهَانَةِ وَالشَّعْرِ، فَلَيَاتِ هَذَا الرَّجُلُ الَّذِي فَرَّقَ جَمَاعَتَنَا وَشَتَّتْ أَمْرَنَا وَعَابَ دِينَنَا فَلْيُكَلِّمَهُ وَلْيَنْظُرْ مَاذَا يَرُدُّ عَلَيْهِ، فَقَالُوا: مَا نَعْلَمُ أَحَدًا غَيْرَ عُتْبَةَ بْنِ رَبِيعَةَ، فَقَالُوا: أَنْتَ يَا أَبَا الْوَلِيدِ، فَأَتَاهُ عُتْبَةُ فَقَالَ: يَا مُحَمَّدُ أَنْتَ خَيْرٌ أَمْ عَبْدُ اللَّهِ؟ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: أَنْتَ خَيْرٌ أَمْ عَبْدُ الْمُطَّلِبِ؟ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنْ كُنْتَ تَزْعُمُ أَنَّ هَؤُلَاءِ خَيْرٌ مِنْكَ فَقَدْ عَبْدُوا الْأَلِهَةَ الَّتِي عَبْتَهَا، وَإِنْ كُنْتَ تَزْعُمُ أَنَّكَ خَيْرٌ مِنْهُمْ فَتَكَلِّمْ حَتَّى نَسْمَعَ قَوْلَكَ، إِنَّا وَاللَّهِ مَا رَأَيْنَا سَحْلَةً قَطُّ أَشْأَمَ عَلَى قَوْمِهِ مِنْكَ، فَوَقَّتْ جَمَاعَتُنَا وَشَتَّتْ أَمْرَنَا وَعَبَتْ دِينَنَا وَفَضَحَتْنَا فِي الْعَرَبِ حَتَّى لَقَدْ طَارَ فِيهِمْ أَنَّ فِي قُرَيْشٍ سَاحِرًا، وَأَنَّ فِي قُرَيْشٍ كَاهِنًا، وَاللَّهِ مَا نَنْتَظِرُ إِلَّا مِثْلَ صَيْحَةِ الْحَبْلَى أَنْ يَقُولَ بَعْضُنَا لِبَعْضٍ بِالسُّيُوفِ حَتَّى نَتَّفَقَ أَهْلُهَا الرَّجُلُ، إِنْ كَانَ إِمَّا بِكَ الْبَاءُ فَاخْتَرِ أَيَّ نِسَاءِ قُرَيْشٍ وَتَزَوَّجْكَ عَشْرًا، وَإِنْ كَانَ إِمَّا بِكَ الْحَاجَةُ جَمَعْنَا لَكَ حَتَّى تَكُونَ أَعْنَى قُرَيْشٍ رَجُلًا وَاحِدًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

²⁴ Surah Qaf 50:45.

²⁵ Sahih Bukhari no. 3461.

وَسَلَّمَ: أَفَرَعْتَ؟ قَالَ: نَعَمْ، فَقَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. حم.
تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ حَتَّى بَلَغَ فَإِنْ أَغْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ (فصلت: 13)
فَقَالَ عُتْبَةُ: حَسْبُكَ حَسْبُكَ مَا عِنْدَكَ غَيْرَ هَذَا؟ قَالَ: لَا، فَرَجَعَ إِلَى قُرَيْشٍ فَقَالُوا: مَا وَرَاءَكَ؟ قَالَ: مَا تَرَكْتُ شَيْئًا أَرَى أَنَّكُمْ تُكَلِّمُونَهُ بِهِ إِلَّا وَقَدْ كَلَّمْتُهُ بِهِ، فَقَالُوا: فَهَلْ أَجَابَكَ؟ قَالَ: نَعَمْ، قَالَ: لَا وَالَّذِي نَصَبَهَا بَيْنَهُ مَا فَهَمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ أَنَّهُ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ، قَالُوا: وَبَلْ يُكَلِّمُكَ رَجُلٌ بِالْعَرَبِيَّةِ لَا تَدْرِي مَا قَالَ؟، قَالَ: لَا وَاللَّهِ مَا فَهَمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ ذِكْرِ الصَّاعِقَةِ

Jabir ibn Abdullah (ra) narrates, “One day some of the Quraysh chiefs were sitting and they said, “Look at this “great” magician, fortune teller and poet. This man has broken our unity and order, vilified our religion. See what he wants.” They said, “We do not know one (better) than Utbah ibn Rabi’i.” They said “O Abu-Waleed (i.e. go to the Prophet)” Utbah went to the Prophet ﷺ and said, “O Muhammad, are you better or Abdullah (i.e. your father)?” The Prophet ﷺ remained quiet. He then said, “Are you better than Abdul Muttalib (i.e. your grandfather)?” The Prophet ﷺ remained quiet. He then said, “Were they better than you whilst they worshipped idols? And if you think you were indeed better than them, then speak now.....I do not see anyone who has harmed his people more than you, broken our unity and order, vilified our religion. People are speaking of a magician of Quraysh, and of a fortune-teller of Quraysh...(what do you want? if you want marriage) choose which women and we’ll marry you to ten of them, if you want wealth, we’ll make you the richest.”

The Prophet ﷺ asked, “Have you finished?” He said, “Yes” The Prophet ﷺ then recited, “In the Name of Allah, the Most Merciful, the Most Compassionate. Ha Mim. A revelation from the Most Merciful, the Most

Compassionate"...till he reached, "But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt (that struck) 'Aad and Thamud." Utbah said, "Enough, Enough. Do you have anything else to say." He said, "No."

He then returned to Quraysh and they said, "What happened" He said, "I did not leave anything you asked me to say to him." They said, "Did he respond?" He said, "Yes. I did not understand anything from what he said, except that "I have warned you of a thunderbolt like the thunderbolt (that struck) 'Aad and Thamud." They said, "Woe to you, you spoke to him in Arabic and you do not know what he said?" He said, "No, By God, I did not understand anything other than the mention of the thunderbolt."²⁶

²⁶ Musannaf ibn Abi Shaybah no. 36560. Quoted with similar wording in Tafsir Ibn Kathir.

Principle 10: The Best amongst the Muslims

يُحِبُّهُمْ وَيُحِبُّونَهُ

“...He will Love them and they will Love Him...”²⁷

Hadith no. 10 of 40:

قال: حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ أَبُو بَشْرٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بُدَيْلٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ . قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ هُمُ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ .

Anas bin Malik (ra) reported that the Messenger of Allah ﷺ said;

“Allah has His own people among mankind.” They said, “O Messenger of Allah, who are they?” He said, “They are the people of the Qur’ān, the people of Allah and those who are closest to Him.”²⁸

Hadith no. 11 of 40:

قال: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَثْمَانَ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Uthman (ra) reported that the Prophet ﷺ said;

“The best of you are those who learn the Qur’ān and teach it.”²⁹

²⁷ Surah al-Maidah 5:54.

²⁸ Ibn Majah no. 215. Similar wording in Musnad Ahmad no. 12279, Sunan al-Kubra by an-Nasa’i no. 7977, Musnad Abu Dawud at-Taylasi no. 2238, Musnad Bazzar no. 7369, Hilyat al-Awliya by al-Isbahani, Sunan Darimi no. 3369 and Shu’b al-Iman by Bayhaqi no. 2689. Quoted in Tafsir Ibn Kathir, Tafsir Qurtubi and Uboodiyah by Ibn Taymiyyah.

²⁹ Sahih Bukhari no. 5027 and Tirmidhi no. 2909.

Supplementary Hadith (A):

قال: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ
بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ
الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ أَتَيْتُهُمْ أَكْثَرُ أَحْزَانًا لِلْقُرْآنِ . فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا
قَدَّمَهُ فِي اللَّحْدِ

Jabir ibn Abdullah (ra) said, “Allah’s Messenger ﷺ shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, “Which of them knew more Qur’ān?” When one of them was pointed out, he would put him first in the grave.”³⁰

Supplementary Hadith (B):

قال: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو، أَنَّ أَبَا سَوِيَّةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ ابْنَ حُجْرَةَ، يُخْبِرُ
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ
مِنَ الْغَافِلِينَ وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُفْتَطِرِينَ

Abdullah ibn Amr ibn al-As (ra) reported that the Messenger of Allah ﷺ said; “If anyone prays at night reciting ten Ayat, he will not be recorded among the negligent (ghafileen); if anyone prays at night and recites a hundred Ayat, he will be recorded among those who are devout (qaniteen) to Allah; and if anyone prays at night reciting one thousand Ayat, he will be receive an immeasurable amount of reward.”³¹

³⁰ Sahih Bukhari no. 1347.

³¹ Abu Dawud no. 1398, Sahih Ibn Khuzaymah no. 1144, Sahih Ibn Hibban no. 2572 and Shu’b al-Iman Bayhaqi no. 2005. Quoted in Tafsir Qurtubi.

Saying:

قال: حَدَّثَنَا الْمُحَارِبِيُّ ، عَنْ مَالِكِ بْنِ مَعُوذٍ، قَالَ: حَدَّثَنِي أَبُو يَعْمُورٍ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يُعْرِفَ بِلَيْلِهِ إِذَا النَّاسُ نَائِمُونَ، وَبِنَهَارِهِ إِذَا النَّاسُ مُفْطَرُونَ، وَبِحُزْنِهِ إِذَا النَّاسُ يَفْرَحُونَ، وَلِبُكَائِهِ إِذَا النَّاسُ يَضْحَكُونَ، وَبِصَمْتِهِ إِذَا النَّاسُ يَخْلُطُونَ

Abdullah ibn Masood (ra) said, “The bearer of the Qur’ān should be known by his night when the people are sleeping; by his day when people are awake; by his sadness when people are joyous; by his weeping when people are laughing.”³²

³² Musannaf ibn Abi Shaybah, Shu’b al-Iman of Bayhaqi. Quoted by an-Nawawi in Tibyan al-Adab fi Hamalatul Qur’ān and Fawa'id by Ibn al-Qayyim.

Principle 11: Amongst all the Creation – Whose Faith is most Astounding?

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

“Indeed, those who fear their Lord unseen...”³³

Hadith no. 12 of 40:

قال: حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ الرَّخَامِيُّ، حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدِ الدَّمَشْقِيِّ، حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْخَلْقِ أَعْجَبُ إِيْمَانًا؟ قَالُوا: الْمَلَائِكَةُ، قَالَ: الْمَلَائِكَةُ كَيْفَ لَا يُؤْمِنُونَ؟ قَالَ: النَّبِيُّونَ، قَالَ: النَّبِيُّونَ يُوْحَى إِلَيْهِمْ فَكَيْفَ لَا يُؤْمِنُونَ؟ قَالُوا: الصَّحَابَةُ، قَالَ: الصَّحَابَةُ يَكُونُونَ مَعَ الْأَنْبِيَاءِ، فَكَيْفَ لَا يُؤْمِنُونَ، وَلَكِنْ أَعْجَبَ النَّاسَ إِيْمَانًا: قَوْمٌ يَجِئُونَ مِنْ بَعْدِكُمْ، فَيَجِدُونَ كِتَابًا مِنَ الْوَحْيِ، فَيُؤْمِنُونَ بِهِ، وَيَتَّبِعُونَهُ، فَهُمْ أَعْجَبُ النَّاسِ، أَوْ الْخَلْقِ، إِيْمَانًا

Anas bin Malik (ra) reported that the Prophet ﷺ asked;

“Whose Faith (Iman) amongst the creations astounds you?” They (the Companions) said, “The angels.” He said, “The angels – how can they not believe? (when they are with their Lord).” They then said, “The Prophets.” He said, “The Prophets receive revelation so how would they not believe?” They then said, “The Companions.” He said, “The Companions are with the Prophets, so how could they not believe? However, the Faith of people which is (amazing and) astounding is those who come after you - who find books which have written in them, the revelation (the Qur’ān), and hence they believe in it, (obey and) follow it. They are the ones whose Faith is (truly) astounding.”³⁴

³³ Surah al-Mulk 67:1.

³⁴ Musnad Bazzar no. 7294. Similar wording in Mu’jam al-Kabir by Tabrani. Quoted in Tafsir Ibn Kathir.

Principle 12: Legislation belongs to Allah

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

“...Legislation is only for Allah...”³⁵

Hadith no. 13 of 40:

قال: حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عَدْنٍ الثَّقَفِيِّ، عَنِ الْحَارِثِ بْنِ عَمْرٍو، عَنْ رِجَالٍ، مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعَاذٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ كَيْفَ تَقْضِي . فَقَالَ أَقْضِي بِمَا فِي كِتَابِ اللَّهِ . قَالَ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ . قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ أَجْتَهِدُ رَأْيِي . قَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Messenger of Allah ﷺ sent Mu'adh to Yemen. He ﷺ said, “How will you judge?” He said, “I will judge according to what is in the Book Allah.” He said, “If it is not in the Book of Allah?” He said, “Then with the Sunnah of the Messenger of Allah ﷺ” He said, “If it is not in the Sunnah of Messenger of Allah ﷺ?” He said, “I will endeavour to make Ijtihad (exert effort to make the correct judgement).” He said, “All praise is due to Allah, the One Who made the messenger of the Messenger of Allah suitable.”³⁶

³⁵ Surah Yusuf 12:40.

³⁶ Tirmidhi no. 1327. Similar wording in Musannaf ibn Abi Shaybah no. 22988, Musnad Ahmad no. 22100 and Sunan as-Sagheer by Bayhaqi no. 3250. Quoted in Tafsir Ibn Kathir and Majmou al-Fatawah Ibn Taymiyyah vol. 16.

Principle 13: Disunity, Discord and Infighting when Leaders do not Rule by the Qur'an

أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ

“...Or confound you in sects and make you taste the violence of each other...”³⁷

Hadith no. 14 of 40:

قال: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو أَيُّوبَ، عَنِ ابْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ . صلى الله عليه وسلم . فَقَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَشَا فِيهِمُ الطَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا . وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِلَّا أَخَذُوا بِالسِّتِينَ وَشَدَّةَ الْمَوْتَةِ وَجَوْرَ السُّلْطَانِ عَلَيْهِمْ . وَلَمْ يَنْعَمُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يَمُطَرُوا وَلَمْ يَنْقُصُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضُ مَا فِي أَيْدِيهِمْ . وَمَا لَمْ تَحْكُمُوا أَنْتُمْ بِكِتَابِ اللَّهِ وَبِتَحْيِرُوا مِمَّا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ

Abdullah ibn Umar (ra) reported that the Messenger of Allah ﷺ said;

“O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah

³⁷ Surah al-An'am 6:65.

and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands (i.e. possessions). Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”³⁸

³⁸ Ibn Majah no. 4019. Similar wording in Mustadrak al-Hakim, Hilyat al-Awliya by al-Isbahani, Shu'b al-Iman by Bayhaqi no. 3042 and Mu'jam al-Awsat by Tabrani no. 4671.

Principle 14: The Importance of Studying and Teaching the Qur’ān

كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

“...Be people of the Lord because you have taught the Book and because of what you have studied.”³⁹

Hadith no. 15 of 40:

قال: حَدَّثَنَا أَبُو الْوَلِيدِ حَسَّانُ بْنُ مُحَمَّدٍ الْفَرَشِيُّ الْفَقِيه، ثنا مُسَدَّدُ بْنُ قَطَنِ بْنِ إِبْرَاهِيمَ، ثنا دَاوُدُ بْنُ رُسَيْدٍ، ثنا صَالِحُ بْنُ عُمَرَ، أُنْبَأَ إِبْرَاهِيمَ الْهَجَرِيُّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ هَذَا الْقُرْآنَ مَأْذِبَةٌ اللَّهِ فَاقْبَلُوا مِنْ مَأْذِيَّتِهِ مَا اسْتَطَعْتُمْ، إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللَّهِ، وَالنُّورُ الْمُبِينُ، وَالشِّفَاءُ النَّافِعُ عَصْمَةٌ لِمَنْ تَمَسَّكَ بِهِ، وَنَجَاةٌ لِمَنْ تَبِعَهُ، لَا يَزِيغُ فَيُسْتَعْتَبَ، وَلَا يَغْوُجُ فَيَقُومَ، وَلَا تَنْقُضِي عَجَائِبُهُ، وَلَا يَخْلُقُ مِنْ كَثْرَةِ الرَّدِّ، ائْتَلَوْهُ فَإِنَّ اللَّهَ يَأْجُرْكُمْ عَلَى تِلَاوَتِهِ

Abdullah ibn Masood (ra) reported that the Prophet ﷺ said;

“This Qur’ān is the Banquet of Allah, so take as much as you can from His banquet. Indeed, this Qur’ān is the Rope of Allah, and it is the clear Light and (is the effective) Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. Its wonders do not cease. It does not wear out with repetition. So recite it, for Allah will reward you for the recitation of every letter...”⁴⁰

Abdullah ibn Masood (ra) said, “This Qur’ān is the Banquet of Allah. Whoever enters it is safe.” Qurtubi in his introduction to his tafsir quotes an explanation to this hadith as, “(the Banquet) is a metaphor. The Qur’ān is

³⁹ Surah ale-Imran 3:79.

⁴⁰ Mustadrak al-Hakim no. 2040. Similar wording in Musannaf ibn Abi Shaybah no. 30008, Musannaf Abdur Razzaq no. 6017, Sunan as-Sagheer by Bayhaqi, Darimi no. 3358 and Mu’jam al-Kabeer Tabrani no. 8648. Quoted in Tafsir Baghawi.

likened to something Allah has prepared for people. They have good and benefits in it. Then He has invited them to it.”⁴¹

Hadith no. 16 of 40:

قال: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يُتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَكَّرُونَ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Abu Hurairah (ra) reported that the Prophet Muhammad ﷺ said;

“...A group of people do not gather in a house amongst the Houses of Allah reciting the Book of Allah and studying it between themselves – except that tranquillity descends upon them, they are enveloped by mercy and surrounded by the angels – and Allah mentions them with those with Him (i.e. the higher angels).”⁴²

Qurtubi explains in his tafsir, “The metaphor of those who recite the Qur’ān without knowing its tafsir (explanation) is that of some people to whom a letter comes from their king at night when they have no lamp. They are alarmed, not knowing what the letter contains. The metaphor of the one who knows the tafsir (explanation) is that of a man who brings them a lamp so that they can read what the letter says.”⁴³

⁴¹ Tafsir Qurtubi.

⁴² Sahih Muslim no. 9/1023 and Abu Dawud no. 1455.

⁴³ Tafsir Qurtubi.

Principle 15: Parents Honoured due to a Child's Relationship with the Qur'an

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

“We will unite those who believed with their offspring who followed them in faith...”⁴⁴

Hadith no. 17 of 40:

قال: أَحَبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَافِضُ، حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُوسَى الْقَاضِي، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ الْهَيْسَنَجَانِيُّ، حَدَّثَنَا أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ يَحْيَى بْنِ أَيُّوبَ، عَنِ زَيْدَانَ بْنِ فَاذِلٍ، عَنِ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلْبَسَ وَالِدَاهُ يَوْمَ الْقِيَامَةِ تاجًا، ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيهِ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِ؟

The father of Abdullah ibn Burayda al-Aslami (ra) reported that the Messenger of Allah ﷺ said;

“Whoever recited the Qur'an and acted according to it; on the Day of Judgment his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this?”⁴⁵

⁴⁴ Surah at-Tur 52:21.

⁴⁵ Shu'b al-Iman by Bayhaqi no. 1797. Similar wording in Musnad Ahmad no. 15645, Musnad Abu Ya'lah no. 1493, and Mu'jam al-Kabeer by Tabrani and Mustadrak al-Hakim no. 2086.

Principle 16: A Warning Whom Not to Learn the Qur'an from

وَأَنذِرْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَرَكَهُ يَلْهَثْ

“And recite to them the news of him to whom we gave Our Signs, but he detached himself from them; so Satan pursued him, and he went astray. And if We had willed, we could have elevated him thereby, but he clung to the earth and followed his own desires. His metaphor is that of a dog: if you chase it away, it lolls out its tongue and pants, and if you leave it alone, it lolls out its tongue and pants....”⁴⁶

Hadith no. 18 of 40:

قال: أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ السَّلْمِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَمْدُونَ، حَدَّثَنَا الْحَسَنُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الْأَزْرَقِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا ابْنُ هُبَيْعَةَ، عَنْ مُوسَى بْنِ وَرْدَانَ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَعَلَّمُوا الْقُرْآنَ وَاسْلُوا بِهِ الْجَنَّةَ قَبْلَ أَنْ يَتَعَلَّمَ قَوْمٌ يَسْأَلُونَ بِهِ الدُّنْيَا، فَإِنَّ الْقُرْآنَ يَتَعَلَّمُهُ ثَلَاثَةٌ: رَجُلٌ يُبَاهِي بِهِ، وَرَجُلٌ يَسْتَأْكِلُ بِهِ، وَرَجُلٌ يَقْرَأُ لِلَّهِ عَزَّ وَجَلَّ

Abu Sa'eed al-Khudri reported that he heard the Messenger of Allah ﷺ say; “Learn the Qur'an, and ask (Allah) to grant you Paradise by it, before the appearance of people who learn it and ask by it, the worldly pleasures. For indeed, the Qur'an is learnt by three types of people; (1) a man who shows off by it, (2) a man who eats by it (money, dunyah) and (3) a man who recites it for the sake of Allah Almighty.”⁴⁷

⁴⁶ Surah al-A'raf 7:176.

⁴⁷ Shu'b al-Iman by Bayhaqi no. 2389. Similar wording in Musannaf ibn Abi Shaybah no.7743 and 30000, Musnad Ahmad no. 19997 and Sharh Sunnah Baghawi no. 1182.

Supplementary Hadith (A):

قال: حَدَّثَنَا وَكِيعٌ، عَنِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَءُوا الْقُرْآنَ، وَلَا تَأْكُلُوا بِهِ، وَلَا تَسْتَكْبِرُوا بِهِ، وَلَا تَجْفُوا عَنْهُ، وَلَا تَغْلُوا فِيهِ

Abdur Rahman ibn Shibl (ra) reported that the Messenger of Allah ﷺ said; “Read the Qur’ān and act by it, do not eat with it (i.e. money), do not seek more by using it, do not abandon it and do not exceed its limits.”⁴⁸

Supplementary Hadith (B):

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنِي الْمُحَارِبِيُّ، عَنْ عَمَّارِ بْنِ سَيْفِ الضَّيِّيِّ، عَنْ أَبِي مُعَانٍ الْبَصْرِيِّ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَوَّدُوا بِاللَّهِ مِنْ جُبِّ الْحُزْنِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحُزْنِ قَالَ وَادٍ فِي جَهَنَّمَ تَتَعَوَّدُ مِنْهُ جَهَنَّمَ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ قُلْنَا يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ قَالَ الْقُرَاءُ الْمُرَاءُونَ بِأَعْمَالِهِمْ

Abu Hurairah (ra) reported that the Messenger of Allah ﷺ said; “Seek refuge in Allah from the Pit of Sorrows.” They said: “O Messenger of Allah, what is the Pit of Sorrows?” He said, “A valley in Hell from which Hell (itself) seeks refuge a hundred times a day.” It was said, “O Messenger of Allah, who shall enter it?” He said, “The reciters who were showing off with their deeds.”⁴⁹

⁴⁸ Musnad Ahmad no. 15535. Similar wording found in Musannaf ibn Abi Shaybah no. 7742, Mu’jam al-Awsat by Tabrani no. 8823 and Shu’b al-Iman by Bayhaqi 2383. Quoted in marfu’ form in Tafsir Ibn Kathir.

⁴⁹ Tirmidhi no. 2383. Hasan gharib according to Tirmidhi. Similar wording in Mu’jam al-Awsat by Tabrani no. 3090. Quoted in Tafsir Qurtubi.

Principle 17: A Warning to those who Misuse the Qur’ān and have an Incorrect/Corrupt Intention

اِتِّغَاءُ الْفِتْنَةِ وَابْتِغَاءُ تَأْوِيلِهِ

“...Seeking Fitnah (discord) and seeking to (mis)interpret.”⁵⁰

Hadith no. 19 of 40:

قال: حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي يُوسُفُ بْنُ يُونُسَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ أَتَيْهَا الشَّيْخُ حَدَّثَنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ . وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ لِيُقَالَ هُوَ قَارِئٌ . فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

Abu Huraira (ra) reported that he heard the Messenger of Allah ﷺ say;

“...(on the Day of Judgement) and a man who acquired knowledge and taught others, and read Qur’ān. He will be brought, and Allah will remind him of His blessings, and he will acknowledge them. He will say, “What did you do with them?” He will say, “I acquired knowledge and taught others, and read the Qur’ān for Your sake.” He will say, “You lied. You acquired knowledge so that it would be said that you were a scholar; and you read Qur’ān so that it would be said that you were a Reciter, and it was said.” Then He will order that he be dragged on his face and thrown into the Fire.”⁵¹

⁵⁰ Surah Ale-Imran 3:7.

⁵¹ Sahih Muslim no. 1905a. Similar wording in Sunan al-Kubra by an-Nasa’i no. 11495.

**Principle 18: A Warning to those Who Interpret the Qur'an
Insincerely, Without Knowledge and merely
following Personal Opinions**

وَلَا تَتَّبِعِ الْهَوَىٰ

“...Do not follow desires...”⁵²

Hadith no. 20 of 40:

قال: حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Ibn Abbas (ra) reported that the Messenger of Allah ﷺ said;

“Whoever says (something) about the Qur'an without knowledge, then let him take his seat in the Fire.”⁵³

Supplementary Hadith (A):

قال: حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا سُؤَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Ibn Abbas (ra) reported that the Prophet ﷺ said;

“And whoever says (something) about the Qur'an according to his (own) opinion, then let him take his seat in the Fire.”⁵⁴

⁵² Surah Saad: 38:26.

⁵³ Tirmidhi no. 2950. Hasan according to Tirmidhi. Similar wording in Musannaf ibn Abi Shaybah no. 30101, Musnad Ahmad no. 2429 and Shu'b al-Iman by Bayhaqi 2079. Quoted in Tafsir Tabari and Tafsir Baghawi.

⁵⁴ Tirmidhi no. 2951. Hasan according to Tirmidhi. Similar wording in Sunan al-Kubra by an-Nasa'i no. 8031.

Principle 19: Argumentation

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا

“No one argues concerning the Ayat of Allah except those who disbelieve.”⁵⁵

Hadith no. 21 of 40:

قال: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُجَادِلُوا فِي الْقُرْآنِ فَإِنَّ جِدَالَ فِيهِ كُفْرٌ

Abdullah ibn Umar (ra) reported that the Prophet ﷺ said;

“Do not argue concerning the Qur’ān (i.e. do not oppose/argue against what the Qur’ān says) for in this arguing is Disbelief.”⁵⁶

Supplementary Hadith (A):

قال: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ قُتَيْبَةَ، قَالَ: ثَنَا مُحَمَّدُ بْنُ خَلْفٍ، ثَنَا أَبُو الْيَمَانِ، ثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاسِ بْنِ سَعْدَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُجَادِلُوا بِالْقُرْآنِ وَلَا تُكَذِّبُوا كِتَابَ اللَّهِ بَعْضُهُ بِبَعْضٍ، فَوَاللَّهِ إِنَّ الْمُؤْمِنَ لَيُجَادِلُ بِالْقُرْآنِ فَيُغْلِبُ، وَإِنَّ الْمُنَافِقَ لَيُجَادِلُ بِالْقُرْآنِ فَيُغْلِبُ

An-Nawwas bin Sam’an (ra) reported that the Prophet ﷺ said;

“Do not argue using the Qur’ān (i.e. in a dispute with one another). (The negative result would be) you would deny the Book of Allah by using (one Ayat) against another (Ayat). I swear by Allah indeed the Believer if he is argued against with the Qur’ān he (out of respect) will lose (not continue the

⁵⁵ Surah Ghafir 40:4.

⁵⁶ Musnad Abu Dawud at-Taylasi no. 2400 and Shu’b al-Iman by Bayhaqi no. 2061

argument)...indeed the hypocrite, if he argues using the Qur'ān, he will win (the argument – because the Believer will not argue back).”⁵⁷

Supplementary Hadith (B):

قال: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ عَنِ الصَّلْتِ بْنِ بَهْرَامٍ حَدَّثَنَا الْحُسَيْنُ حَدَّثَنَا جُنْدُبُ بْنُ الْجَلِي فِي هَذَا الْمَسْجِدِ أَنَّ حُذَيْفَةَ حَدَّثَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ مَا اتَّخَوْفُ عَلَيْكُمْ رَجُلٌ قَرَأَ الْقُرْآنَ حَتَّى إِذَا رُبِّيتَ بِهَجْتُهُ عَلَيْهِ وَكَانَ رِدْنًا لِلْإِسْلَامِ غَيْرُهُ إِلَى مَا شَاءَ اللَّهُ فَانْسَلَخَ مِنْهُ وَنَبَذَهُ وَرَاءَ ظَهْرِهِ وَسَعَى عَلَى جَارِهِ بِالسَّيْفِ وَرَمَاهُ بِالشِّرْكِ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ أَيُّهُمَا أَوْلَى بِالشِّرْكِ الْمَرْمِي أَمْ الرَّمِي قَالَ بَلِ الرَّمِي

On the authority of Hudaifah (ra), the Messenger of Allah ﷺ said;

“Indeed what I fear most for you all is that a man who recites the Qur'ān until you can see the effects on his face (enlightened) and he will be like a shield for Islam by the permission of Allah. Then he detaches himself (from the Qur'ān), he ‘threw’ it behind himself and he rushed upon his neighbour with the sword and he will accuse him of Shirk (polytheism).” One of the companions said “O Prophet of Allah which of them will be the polytheist, the accuser or the one accused? He ﷺ said, “The accuser.”⁵⁸

⁵⁷ Musnad Shameen Tabrani no. 942. Similar wording Mu'jam al-Awsat Tabrani no. 515 and Musnad Ahmad no. 6741.

⁵⁸ Sahih Ibn Hibban. Similar wording in Musnad Bazzar. Quoted in Tafsir Ibn Kathir.

Principle 20: Tadabbur (Pondering) on the Deep Meanings of the Qur'an

كِتَابُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“A blessed Book which We have revealed to you, that they may ponder upon its verses and that those of understanding would be reminded.”⁵⁹

Hadith no. 22 of 40:

قال: حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ نَافِعٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ عَائِشَةَ، قَالَتْ: قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِآيَةٍ مِنَ الْقُرْآنِ لَيْلَةً: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Aishah (ra) said, “The Prophet ﷺ spent the night (in prayer) with (a single) Ayah from the Qur'an.”⁶⁰

Sayings:

قال: عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْهُ آيَةٌ إِلَّا وَلَهَا ظَهْرٌ وَبَطْنٌ، وَمَا فِيهِ حَرْفٌ إِلَّا وَلَهُ حَدٌّ وَلِكُلِّ حَدٍّ مَطْلَعٌ

Hasan al-Basri said, “...I swear by the One in whose Hand is my soul, there was not revealed a (single) Ayat from it (i.e. the Qur'an) except that it has a Dhahir (an apparent) and Batin (inner dimension) and every letter has a value (measure) – and for every value is an ending.”⁶¹

⁵⁹ Surah Saad 38:29.

⁶⁰ Tirmidhi no. 448. Hasan ghareeb according to Tirmidhi.

⁶¹ Musannaf Abdur Razzaq no. 5966. Similar wording in Sharh us Sunnah Baghawi.

قال: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ أَرَادَ الْعِلْمَ فَلْيَقْرَأِ الْقُرْآنَ فَإِنَّ فِيهِ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ

Abdullah ibn Masood (ra) said, “When you intend to acquire knowledge, read (and deeply study) the Qur’ān for in it lies the (principles) of knowledge of the ancients and future generations.”⁶²

إِنَّ مَنْ كَانَ قَبْلَكُمْ رَأَوْا الْقُرْآنَ رِسَالًا مِنْ رَبِّهِمْ فَكَانُوا يَتَدَبَّرُونَهَا بِاللَّيْلِ وَيَتَفَقَّدُونَهَا فِي النَّهَارِ

Hasan ibn Ali said, “The people before you considered the Qur’ān to be correspondence from their Lord, so they would ponder it by night and act upon it by day.”⁶³

مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا الْهُدَى مِنْهُ ، تُبَيِّنُ لَهُ طَرِيقَ الْحَقِّ

Ibn Taymiyyah said, “Whoever contemplates (tadabbur) upon the Qur’ān (with the condition) of seeking guidance from it, (then) the path of truth will be made clear for him.”⁶⁴

⁶² Musannaf ibn Abi Shaybah no. 30018. Also see Mu’jam al-Kabeer Tabrani no. 8666, az-Zuhd of Ahmad bin Hanbal no. 856

⁶³ Tibyan fi Adab Hamalatul Qur’ān by Nawawi.

⁶⁴ Aqeedah al-Wasityah by Ibn Taymiyyah. Sufyan ibn Uyaynah said, “The beginning of knowledge is to (firstly) listen, then understand, then memorise, then act upon, then spread to others. When a slave (of Allah) listens to the Book of Allah and the Sunnah of the Messenger of Allah with an honest and sincerely true intention upon that which Allah loves, then he will understand.... and He will enter light into his heart.” Tafsir Qurtubi

Principle 21: Etiquettes and Virtues of Reciting the Qur'an

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ
تَبُورَ لِيُؤْفِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

“Indeed, those who recite the Book of Allah and establish prayer and spend out of what We have provided them, secretly and publicly, (can) expect a profit that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.”⁶⁵

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ

“Those to whom We have given the Book, who recite it as it's right is to be recited; they are the ones who (truly) believe in it...”⁶⁶

Hadith no. 23 of 40:

قال: حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّفْعِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عُثَيْدٍ اللَّهِ، عَنْ مَيْسَرَةَ، مَوْلَى فَضَالَةَ، عَنْ فَضَالَةَ بْنِ عُثَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: اللَّهُ أَشَدُّ أَذْنَا إِلَى الرَّجُلِ الْحَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ، مِنْ صَاحِبِ الْقَيْنَةِ إِلَى
قَيْنَتِهِ

Fadala bin Ubayd (ra) reported that the Messenger of Allah ﷺ said;

“Allah listens more attentively to a man with a beautiful voice who recites the Qur'an out loud than the master of a singing slave-girl listens to his slave.”⁶⁷

⁶⁵ Surah Fatir 35:29.

⁶⁶ Surah al-Baqarah 2:121.

⁶⁷ Ibn Majah no. 1340. Similar wording in Sahih Ibn Hibban no. 754, Musnad Ahmad no. 23956, Tarikh al-Kabir Bukhari (124/7), Mustadrak al-Hakim no. 2097, Mu'jam al-Kabir by Tabarani no. 772 and Shu'b al-Iman by Bayhaqi no. 1957.

Hadith no. 24 of 40:

قال: أَخْبَرَنَا أَبُو بَكْرِ بْنُ قُورٍ، حَدَّثَنَا الْقَاضِي أَبُو بَكْرِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خِرَزَادٍ الْأَهْوَازِيُّ، بِمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مُوسَى، حَدَّثَنَا الْحَسَنُ بْنُ الْحَارِثِ الْأَهْوَازِيُّ، حَدَّثَنَا سَلَمَةُ بْنُ سَعِيدٍ، عَنْ صَدَقَةَ بْنِ أَبِي عِمْرَانَ، حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ زَادَانَ أَبِي عُمَرَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حَسِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا

Bar'a ibn Azib (ra) reported that the Messenger of Allah ﷺ said;

“Beautify the Qur’ān with your voices for indeed the nice voice increases the beauty of the Qur’ān.”⁶⁸

Hadith no. 25 of 40:

قال: حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ

Abu Huraira (ra) reported that the Messenger of Allah ﷺ said,

“The one who does not recite the Qur’ān in a melodious manner is not from us”⁶⁹

Hadith no. 26 of 40:

قال: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْعُبَيْرِيُّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، - قَالَ ابْنُ عُبَيْدٍ حَدَّثَنَا أَبُو عَوَانَةَ، - عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْقَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعَنَّ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

⁶⁸ Shu'b al-Iman Bayhaqi in no. 2/868. Similar wordings in Mustadrak al-Hakim no. 2125 and Sunan ad-Darimi 3544.

⁶⁹ Sahih Bukhari no. 7527.

Aishah (ra) reports that the Messenger of Allah ﷺ said;

“One who is proficient with the Qur’ān is associated with the noble, obedient scribes (angels); and he who falters in it and finds it difficult (to recite), for him will be double reward.”⁷⁰

Hadith no. 27 of 40:

قال: أَحَبُّنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ الْقَاسِمِ الْفَارِسِيُّ، حَدَّثَنَا أَبُو بَكْرِ بْنُ قُرَيْشٍ، حَدَّثَنَا الْحَسَنُ بْنُ سُلَيْمَانَ، حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لُحَيْعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ يَتَرَأَى لِأَهْلِ السَّمَاءِ، كَمَا تَتَرَأَى النُّجُومُ لِأَهْلِ الْأَرْضِ

Aishah (ra) reported that the Messenger of Allah ﷺ said;

“The house in which the Qur’ān is recited is seen by the inhabitants of the heavens like the people on earth see the stars.”⁷¹

Hadith no. 28 of 40:

قال: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ زَكَرِيَّا، ثنا إِسْمَاعِيلُ بْنُ عُمَرَ، ثنا مِسْعَرُ بْنُ كِدَامٍ، عَنْ عَبْدِ الْكَرِيمِ الْمُعَلِّمِ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْسَنُ النَّاسِ قِرَاءَةً؟ قَالَ: مَنْ إِذَا سَمِعْتَهُ يَقْرَأُ رَأَيْتَ أَنَّهُ يَخْشَى اللَّهَ

Ibn Abbas (ra) reported that the Prophet ﷺ was asked about who had the best recitation. He ﷺ said;

“When you hear his recitation, you can see that he fears Allah.”⁷²

⁷⁰ Sahih Muslim 798a.

⁷¹ Shu’b al-Iman Bayhaqi no. 1829. Similar wording in Musannaf Abdur Razzaq no. 5999. See also Musannaf of ibn Abi Shaybah no. 30025.

⁷² Hiyatul Awliyah by al-Isbahani, Musannaf ibn Abi Shaybah no. 8742, Musannaf Abdur Razzaq no. 4185, Shu’b al-Iman of Bayhaqi no. 1958. Similar wording in Khalq Af’al al-Ibaad by Bukhari, Ibn Majah no. 1339 and Sunan Darimi no. 3532.

Supplementary Hadith (A):

قال: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ، قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ
أَيُّوبَ بْنِ مُوسَى، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَلِهَا،
لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Abdullah ibn Masood (ra) said, “I heard the Messenger of Allah ﷺ say;
“Whoever recites a letter from the Book of Allah, then he receives the reward
from it, and the reward of ten the like of it. I do not say that Alif Lam Mim
is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.”⁷³

Supplementary Hadith (B):

قال: أَحَبُّنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ، قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ سُمَيْعٍ، قَالَ: حَدَّثَنَا زَيْدٌ
يَعْنِي ابْنَ وَاقِدٍ، عَنْ كَثِيرِ بْنِ مَرْثَةَ، أَنَّ عُقْبَةَ بْنَ عَامِرٍ حَدَّثَهُمْ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: إِنَّ الَّذِي يَجْهَرُ بِالْقُرْآنِ كَالَّذِي يَجْهَرُ بِالصَّدَقَةِ، وَالَّذِي يُسِرُّ بِالْقُرْآنِ كَالَّذِي يُسِرُّ بِالصَّدَقَةِ

Uqbah ibn Amir (ra) reported that the Messenger of Allah ﷺ said;
“Indeed, the one who recites the Qur’ān loudly is like one who gives charity
openly, and the one who recites the Qur’ān silently is like the one who gives
charity in secret.”⁷⁴

⁷³ Tirmidhi no. 2910. Similar wording in Musannaf ibn Abi Shaybah no. 29933, Musannaf Abdur Razzaq no. 5993, Hilyat al-Awliya by Isbhani and Mu’jam al-Awsat by Tabrani no. 314. Quoted in Tafsir Ibn Kathir and Tafsir Qurtubi.

⁷⁴ Sunan al-Kubra an-Nasa’i no. 1378. Similar wording in Mu’jam al-Kabeer by Tabrani no. 925

Supplementary Hadith (C):

قال: حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الشَّعْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأَنْجُرِجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ

Abu Musa al-Ashari (ra) reported that Messenger of Allah ﷺ said;

“The parable of the believer who recites the Qur’ān is that of a sweet citrus fruit, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur’ān is that of a date, it has no smell but its taste is sweet. The parable of the hypocrite who recites the Qur’ān is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur’ān is that of the colocynth (bitter desert fruit), its smell is bitter and its taste is bitter.”⁷⁵

Supplementary Hadith (D):

قال: حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنُ مُحَمَّدٍ قُرَشِيٌّ كُوفِيٌّ قَالَ: حَدَّثَنَا أَبِي، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ تَعَالَى: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: 78] قَالَ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ

Abu Huraira (ra) reported that the Prophet ﷺ explained the following Ayat from the Qur’ān, “And recite the Qur’ān at dawn. Verily the recitation of the Qur’ān at dawn is ever witnessed (17:78).” The Prophet said, “It is witnessed by the angels of the night and the angels of the day.”⁷⁶

⁷⁵ Sahih Bukhari no. 5427. Similar wording in Tirmidhi no. 2865, Musnad Abu Dawud at-Taylisi no. 496 and Musnad ash-Shameen by Tabrani no. 2621.

⁷⁶ Tirmidhi no. 3135. Hasan Sahih according to Tirmidhi.

Supplementary Hadith (E):

قال: حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ
سَلَمَةَ، قَالَ: وَأَخْبِسْنِي، قَالَ: سَمِعْتُ أَنَا مِنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ، مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي
اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَأِ الْقُرْآنَ فِي شَهْرٍ قُلْتُ: إِنِّي أَجِدُ قُوَّةً
حَتَّى قَالَ فَأَقْرَأْهُ فِي سَبْعٍ وَلَا تَزِدْ عَلَى ذَلِكَ

Abdullah ibn Amr (ra) says that Messenger of Allah ﷺ said to me;

“Recite the Qur’ān in a month.” I said, “But I have the power (to do more than that).” Allah’s Messenger ﷺ said, “Then finish the recitation of the Qur’ān in seven days, and do not finish it in less than this.”⁷⁷

Supplementary Hadith (F):

قال: وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُوسُفُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ
بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا عَلَى اثْنَتَيْنِ:
رَجُلٌ آتَاهُ اللَّهُ هَذَا الْكِتَابَ، فَقَامَ بِهِ آتَاءَ اللَّيْلِ، وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَتَصَدَّقَ بِهِ آتَاءَ
اللَّيْلِ، وَآتَاءَ النَّهَارِ

Amr ibn al-As (ra) reported that the Messenger of Allah ﷺ said;

“Envy is not justified but in the case of two people only. A man who has been given (knowledge of) this Book by Allah, so he stands with it (reciting it) during the night and day and a man who, having been given wealth by Allah, spends it night and the day.”⁷⁸

⁷⁷ Sahih Bukhari no. 5054 and Sahih Muslim no. 184.

⁷⁸ Sahih Muslim no. 815a.

Supplementary Hadith (G):

قال: حَدَّثَنَا عَثَابٌ، حَدَّثَنَا أَبُو حَمْرَةَ يَعْني السُّكْرِيُّ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ صَدَقَةَ الْمَكِّيِّ، عَنِ ابْنِ عُمَرَ قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَأَتَّخَذَ لَهُ فِيهِ بَيْتٌ مِنْ سَعَفٍ، قَالَ: فَأَخْرَجَ رَأْسَهُ ذَاتَ يَوْمٍ، فَقَالَ إِنَّ الْمُصَلِّيَ يُنَاجِي رَبَّهُ عَزَّ وَجَلَّ، فَلْيَنْظُرْ أَحَدُكُمْ بِمَا يُنَاجِي رَبَّهُ، وَلَا يَجْهَرُ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقِرَاءَةِ

Ibn Umar (ra) reports that during the last 10 nights of Ramadhan, whilst in I'tikaf, the Messenger of Allah ﷺ said;

“Indeed, when someone is in Salah (prayer) then they are in deep conversation with their Lord Almighty, so you should see if anyone is engaged in this deep conversation with their Lord and do not make your voices loud one over the other in your recitation (of the Qur’ān).”⁷⁹

⁷⁹ Musnad Ahmad no. 5349 and Muwatta Malik no. 76/264.

Principle 22: The Prophet Muhammad's ﷺ Relationship with the Qur'ān

الَّذِي يَرَاكَ حِينَ تَقُومُ

“Who sees you when you stand (for prayer).”⁸⁰

Hadith no. 29 of 40:

قال: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَزْدِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ بْنِ النَّبَّاسِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّحِيرِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَفِي صَدْرِهِ أَزِيرٌ كَأَزِيرِ الْمُرْجَلِ مِنَ الْبُكَاءِ

One of the Companions said, “I saw the Messenger of Allah ﷺ praying, his chest sounded like the boiling of water due to (him) crying.”⁸¹

Supplementary Hadith (A):

قال: أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى بْنِ مُجَاشِعٍ، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ النَّحْعِيِّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، قَالَ: دَخَلْتُ أَنَا وَعُبَيْدُ بْنُ عُمَيْرٍ، عَلَى عَائِشَةَ فَقَالَتْ لِعُبَيْدِ بْنِ عُمَيْرٍ: قَدْ آنَ لَكَ أَنْ تَزُورَنَا، فَقَالَ: أَقُولُ يَا أُمُّهُ كَمَا قَالَ الْأَوَّلُ: زُرْ غَبًّا تَزِدُّ حُبًّا، قَالَ: فَقَالَتْ: دَعُونَا مِنْ رَطَانَتِكُمْ هَذِهِ، قَالَ ابْنُ عُمَيْرٍ: أَخْبَرِينَا بِأَعْجَبِ شَيْءٍ رَأَيْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَسَكَتَتْ ثُمَّ قَالَتْ: لَمَّا كَانَ لَيْلَةٌ مِنَ اللَّيَالِي، قَالَ: «يَا عَائِشَةُ ذَرِينِي أَتَعْبُدُ اللَّيْلَةَ لِرَبِّي قُلْتُ: وَاللَّهِ إِنِّي لأُحِبُّ قُرْبَكَ، وَأُحِبُّ مَا سَرَّكَ، قَالَتْ: فَقَامَ فَتَطَهَّرَ، ثُمَّ قَامَ يُصَلِّي، قَالَتْ: فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حَجْرَةٍ، قَالَتْ: ثُمَّ بَكَى فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ لَحِيَّتِهِ، قَالَتْ: ثُمَّ بَكَى فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ الْأَرْضَ، فَجَاءَ بِلَالٌ يُؤَدِّئُهُ بِالصَّلَاةِ، فَلَمَّا رَأَاهُ يَبْكِي، قَالَ: يَا رَسُولَ اللَّهِ، لِمَ تَبْكِي وَقَدْ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ وَمَا

⁸⁰ Surah ash-Shu'ara 26:217.

⁸¹ Sahih Ibn Hibban no. 753. Similar wording in Abu Dawud no. 904 and Mustadrak al-Hakim no. 971.

تَأَخَّرَ؟، قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا، لَقَدْ نَزَلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ، وَنِيلَ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ
فِيهَا إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

Ata said, “I, Ibn Umar and Ubayd bin Umayr went to Aishah (ra) and entered her room, and there was a screen between us and her...Ibn Umar said, “Tell us about something amazing you witnessed from the Messenger of Allah ﷺ”

She went quiet⁸² and said, “One night, he said, “Let me worship my Lord tonight.” I said, “By Allah, I love your being close to me and I also love that you worship your Lord.” He stood and performed wudu and prayed. He did not stop crying till the hijr became wet.

Then he could not stop crying till his beard was wet. (He then prostrated)⁸³ and cried until he made the ground wet. (He then laid down on his side and cried)⁸⁴ When Bilal came to alert the Prophet for the (Fajr) prayer, he said, “O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins?” He said, “Should I not be a grateful servant? There was revealed to me this night Ayat (verses), woe to he who recites it but does not contemplate on it. (“Verily, in the creation of the heavens and the earth...” 3:190 onwards).”⁸⁵

⁸² Tafsir Ibn Kathir. The wording by Ibn Kathir mentions she cried and began saying, “All his matters were amazing. One night He ﷺ came close to me and our skin touched each other....”

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Tafsir Ibn Kathir, Surah Ale-Imran 3:190

Supplementary Hadith (B):

قال: حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ حَفْصٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَأُ عَلَى الْقُرْآنِ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَفْرَأُ عَلَيْكَ؟ وَعَلَيْكَ أَنْزَلَ؟ قَالَ إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ: {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا} [سورة: النساء، آية رقم: 41] رَفَعْتُ رَأْسِي، أَوْ عَمَزَنِي رَجُلٌ إِلَى جَنْبِي، فَرَفَعْتُ رَأْسِي فَرَأَيْتُ دُمُوعَهُ تَسِيلُ

Abdullah ibn Masood (ra) said, “The Messenger of Allah ﷺ asked me to recite the Qur’ān.” He said “Messenger of Allah, (how) should I recite to you, whereas it has been sent down to you? He (the Prophet ﷺ) said, “I desire to hear it from someone else.” “So I recited (Surah 4) an-Nisa till I reached the Ayat, “How then shall it be when We shall bring from every people a witness and bring you against them as a witness?” (4:41). I lifted my head or a person touched me in my side, and I lifted my head and saw his (the Prophet’s) tears falling.”⁸⁶

Supplementary Hadith (C):

قال: حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُرْكَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَا رَسُولَ اللَّهِ قَدْ شَبْتُ . قَالَ شَبَبْتَنِي هُوَذَا وَالْوَأَقَةُ وَالْمُرْسَلَاتُ وَ عَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ

Abu Bakr (ra) said to the Messenger of Allah ﷺ, “O Messenger of Allah ﷺ, you (look) old.” The Messenger ﷺ said, “I have become old due to Hud

⁸⁶ Sahih Muslim no. 800a.

(Surah 11), al-Waqiah (Surah 56), al-Mursalat (Surah 77), Amma yatasu alun (Surah an-Naba 78) and wa-Shamsu kuwirat (Surah Takweer 81).”⁸⁷

Supplementary Hadith (D):

قال: حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، أَنَّهُ قَالَ: سَمِعْتُ الْبَرَاءَ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ: وَاللَّيْلِ وَالزَّيْتُونَ فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ

Bar’a (ra) said, “I heard the Prophet ﷺ reciting (Surah 95) at-Tin wa-Zaitun (By the Fig and the Olive) in the Isha prayer and I have never heard anybody with a better voice or recitation than his.”⁸⁸

In describing the Prophet’s recitation of the Qur’ān, one of the companions said, كَانَ يَمُدُّ مَدًّا “He would extend his voice appropriately and clearly (every letter would be pronounced properly).”⁸⁹

Supplementary Hadith (E):

قال: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، وَذَلِكَ أَوَّلُ مَا وَقَرَّ الْإِيمَانُ فِي قَلْبِ

Jubair ibn Mut’im (ra) said, “I heard the Prophet ﷺ reciting at-Tur (Surah 52) in Maghrib prayer, and that was at the first time when Iman (belief) was planted in my heart”⁹⁰

⁸⁷ Tirmidhi no. 3297. Hasan gharib according to Tirmidhi. Similar wording in Musannaf ibn Abi Shaybah no. 30268, Musannaf Abdur Razzaq no. 5997, Mustadrak al-Hakim no. 3314, Shu’b al-Iman by Bayhaqi no. 756. Quoted in Tafsir Ibn Kathir.

⁸⁸ Sahih Bukhari no. 7546

⁸⁹ Abu Dawud no. 1465

⁹⁰ Sahih Bukhari no. 4023.

Supplementary Hadith (F):

قال: وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا أَدِنَ اللَّهُ لَشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ

Abu Huraira (ra) reported that he heard the Prophet ﷺ said;

“Allah does not listen so attentively to anything as He listens to the recitation of the Qur’ān by a Prophet who recites it well with a melodious and audible voice.”⁹¹

⁹¹ Sahih Bukhari no. 7544 and Sahih Muslim no. 7932.

Principle 23: The Walking Qur’ān

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And you are of a great character.”⁹²

Hadith no. 30 of 40:

قال: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، أَنَّ سَعْدَ بْنَ هِشَامٍ بْنَ عَامِرٍ

فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِي عَنِ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ أَلَسْتُ تَقْرَأُ الْقُرْآنَ فُلْتُ بَلَى . قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ . - قَالَ - فَهَمَمْتُ أَنْ أَقُومَ وَلَا أَسْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّى أَمُوتَ

Sa’d ibn Hisham ibn Aamir asked Aishah, Mother of the Believers, “....Tell me about the character of the Messenger of Allah ﷺ” She said, “Do you not read the Qur’ān?” I said: “Yes.” Upon this she said: “The character of the Messenger of Allah ﷺ was the Qur’ān.” He said: “I felt inclined to get up and not ask anything (further) till death (due to the answer being so profound)....”⁹³

⁹² Surah al-Qalam 68:4.

⁹³ Sahih Muslim no. 746a. See also an-Nasa’i no. 1601 and Musnad Ahmad.

Principle 24: Virtue of the Memorizers of the Qur’ān

بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ

“...with what they preserved from the Book of Allah...”⁹⁴

Hadith no. 31 of 40:

قال: حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، وَأَبُو نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُغَالُ، يَعْنِي لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا

Abdullah ibn Amr (ra) reported that the Prophet Muhammad ﷺ said;

“It shall be said to the Companion of the Qur’ān, ‘Recite and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recite.’”⁹⁵

Hadith no. 32 of 40:

قال: حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِئْسَ مَا لِأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتٍ وَكَيْتٍ، بَلْ نَسِيتُ وَأَسْتَذْكِرُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ

Abdullah (ra) reported that the Prophet Muhammad ﷺ said;

“It is a bad thing that some of you say, ‘I have forgotten such-and-such verse of the Qur’ān,’ for indeed, he has been caused to forget it. So you should remember the Qur’ān, because it escapes from the hearts of men faster than camels.”⁹⁶

⁹⁴ Surah al-Maidah 5:44.

⁹⁵ Tirmidhi no. 2914. Hasan Sahih according to Tirmidhi. See also Sahih Ibn Hibban no. 766, Musannaf ibn Abi Shaybah no. 30057 and Mu’jam Kabir by Tabrani no. 14382.

⁹⁶ Sahih Bukhari no. 5032.

Supplementary Hadith (A):

قال: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ، كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ

Ibn Umar (ra) reported that the Messenger of Allah ﷺ said;

“The one who learns the Qur’ān is like the owner of a hobbled camel. If he pays attention to it, he will keep it, but if he releases it, it will go away.”⁹⁷

Saying:

وَدَكَرَ أَبُو بَكْرٍ الْأَنْبَارِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ شَهْرِيَّارَ حَدَّثَنَا حُسَيْنُ بْنُ الْأَسْوَدِ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ زِيَادِ بْنِ أَبِي مُسْلِمٍ أَبِي عَمْرٍو عَنْ زِيَادِ بْنِ حِزْرَاقٍ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: إِنَّمَا صَعُبَ عَلَيْنَا حِفْظُ الْقَافِ الْقُرْآنِ، وَسَهْلٌ عَلَيْنَا الْعَمَلُ بِهِ، وَإِنْ مَنْ بَعْدَنَا يَسْهُلُ عَلَيْهِمْ حِفْظُ الْقُرْآنِ، وَيَصْعُبُ عَلَيْهِمُ الْعَمَلُ بِهِ

Abdullah ibn Masood (ra) said, “It was difficult for us to memorise the words of the Qur’ān but easy for us to act by them. After us will be people for whom it is easy to memorise the Qur’ān, but hard to act by it.”⁹⁸

⁹⁷ Sahih Bukhari no. 5031 and Muwatta Malik no. 243.

⁹⁸ Tafsir Qurtubi.

Principle 25: Not using Memorized Ayat in the Prayer causes Forgetfulness

فَمِ اللَّيْلِ إِلَّا قَلِيلًا نَّصِفُهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

“Stand (all) night (to pray). Half of it or subtract from it a little or add to it, and recite the Qur’ān distinctly.”⁹⁹

Hadith no. 33 of 40:

قال: أَحَبُّنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلُ الْقُرْآنِ كَمَثَلِ الْإِبِلِ الْمُعَقَّلَةِ إِذَا عَاهَدَهَا صَاحِبُهَا عَلَى غُفْلَتِهَا أَمْسَكَهَا، وَإِذَا أَغْفَلَهَا ذَهَبَتْ، إِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ، وَإِذَا لَمْ يَقْرَأْ نَسِيَهِ

Ibn Umar (ra) reported that the Messenger of Allah ﷺ said;

“....When the Companion of the Qur’ān stands (to perform Salah), reciting it by night and day, he retains it and if he doesn’t recite it, he forgets.”¹⁰⁰

⁹⁹ Surah al-Muzammil 73:2-4.

¹⁰⁰ Sunan al-Kubra an-Nisai no. 7989. Similar wording in Sahih Muslim no. 789b, Musnad Ahmad no. 4923, Mustakhraj by Abu Awanah, Shu’b al-Iman by Bayhaqi no. 181.

Principle 26: Holding on to the Qur'an with Strength means You will Never go Astray

حُذِ الْكِتَابَ بِقُوَّةٍ

“...Hold on to the Book with strength...”¹⁰¹

Hadith no. 34 of 40:

قال: أَحَبُّنَا أَبُو عَبْدِ اللَّهِ الْخَافِضُ ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ الْفَضْلِ الشَّعْرَانِيُّ ، ثنا جَدِّي ، ثنا
ابْنُ أَبِي أُوَيْسٍ ، ثنا أَبِي ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّيْلِيِّ ، عَنْ عِكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فِي حَجَّةِ الْوُدَّاعِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ
فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا: كِتَابُ اللَّهِ ، وَسُنَّةُ نَبِيِّهِ

Ibn Abbas (ra) reported that the Messenger of Allah ﷺ addressed the people at the farewell Hajj, and He ﷺ;

“O people, I leave behind for you, that by which if you stick firmly to you will never go astray; the Book of Allah and the Sunnah of His Prophet.”¹⁰²

Hadith no. 35 of 40:

قال: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ
الْحِزَامِيِّ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ أَبْشِرُوا أَبْشِرُوا، أَلَيْسَ تَشْهَدُونَ أَنَّ
لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ؟، قَالُوا نَعَمْ، قَالَ فَإِنَّ هَذَا الْقُرْآنَ سَبَبٌ طَرَفُهُ بِيَدِ اللَّهِ، وَطَرَفُهُ
بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا وَلَنْ تَهْلِكُوا بَعْدَهُ أَبَدًا

¹⁰¹ Surah Maryam 19:12.

¹⁰² Sunan al-Kubra by Bayhaqi no. 20336. Similar wording in Muwatta Malik 46:3

Abi Shutayh al-Khazai'i (ra) reports that the Messenger ﷺ said;

“...Indeed this Qur’ān is a rope – one end of it is in the Hand of Allah and the other end is in your hands. So hold firmly to it, so that you would never go astray and never be destroyed (no matter what the circumstance).”¹⁰³

Supplementary Hadith (A):

قال: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَشُجَاعُ بْنُ خَالِدٍ، جَمِيعًا عَنْ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو حَيَّانَ، حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ، قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ، وَعُمَرُ بْنُ مُسْلِمٍ، إِلَى زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ: قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوْهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَحُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ، ثُمَّ قَالَ وَأَهْلُ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

Hussain ibn Sabra (ra) reported that the Messenger of Allah ﷺ said;

“...And I have left you two heavy (important issues): The first of them is the Book of Allah. In it is the Guidance and the Light. Whoever holds firmly to it and takes from it, he is upon the Guidance. Whoever errs with respect to it, goes astray. So take from the Book of Allah Almighty and hold firmly to it. (The second thing is) Ahl Bayti (My Family - i.e. wives, children, son-in-law etc), I remind you by Allah with regard to My Family, I remind you by Allah with regard to My Family, I remind you by Allah with regard to My Family.”¹⁰⁴

¹⁰³ Musannaf ibn Abi Shaybah no. 30006, Sahih Ibn Hibban no.122, Shu'b al-Iman by Bayhaqi no.1858, al-Mu'jam al-Kabeer by Tabrani 1439 and Musnad Bazzar no. 3421.

¹⁰⁴ Sahih Muslim 2408. Also refer to Musnad Ahmad, Sunan Darimi, Mu'jam al-Kabeer by Tabrani and Sunan al-Kubra by an-Nasa'i.

Principle 27: The role of the Qur'ān during times of Fitnah and Confusion

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

“A Book which We revealed to you, that you may bring people from the (many levels) of darkness into the Light...”¹⁰⁵

Hadith no. 36 of 40:

قال: حَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٍ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجَعْفِيُّ، قَالَ: سَمِعْتُ حَمْرَةَ الزِّيَّاتِ، عَنْ أَبِي الْمُخْتَارِ الطَّائِيِّ، عَنِ ابْنِ أَخِي الْحَارِثِ الْأَعْمُورِ، عَنِ الْحَارِثِ، قَالَ: مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ يَخُوضُونَ فِي الْأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِيٍّ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَلَا تَرَى أَنَّ النَّاسَ قَدْ خَاضُوا فِي الْأَحَادِيثِ، قَالَ: وَقَدْ فَعَلُوا؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا إِنِّي قَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَلَا إِنَّهَا سَتَكُونُ فِتْنَةٌ. فَقُلْتُ: مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ: كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ، وَحُكْمُ مَا بَيْنَكُمْ، وَهُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ، مَنْ تَرَكَهُ مِنْ جِبَارٍ قَصَمَهُ اللَّهُ، وَمَنْ ابْتَغَى الْهَدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَهُوَ الذِّكْرُ الْحَكِيمُ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ، هُوَ الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الْأَلْسَنَةُ، وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ، وَلَا يَخْلُقُ عَلَى كَثْرَةِ الرَّدِّ، وَلَا تَنْقُضِي عَجَائِبُهُ، هُوَ الَّذِي لَمْ تَنْتَهُ الْجِنُّ إِذْ سَمِعْتَهُ حَتَّى قَالُوا: {إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ} مَنْ قَالَ بِهِ صَدَقَ، وَمَنْ عَمِلَ بِهِ أَجَرَ، وَمَنْ حَكَمَ بِهِ عَدَلَ، وَمَنْ دَعَا إِلَيْهِ هَدَى إِلَى صِرَاطٍ مُسْتَقِيمٍ

Ali (ra) said I heard the Messenger of Allah ﷺ say, ‘Fitnah (trials and tribulations) will certainly come.’ I asked what is the way out O Messenger of Allah? He replied;

¹⁰⁵ Surah Ibrahim 14:1.

“The Book of Allah is the way, for it contains information of what happened before you, news of what will come after you and a decision regarding matters that will occur among you...It is decisive (fasl) and not a joke (hazl). Whoever leaves it, is a tyrant and Allah will break him, and if anyone seeks guidance elsewhere, Allah will lead him astray. It is the rope of Allah, the wise reminder, the straight path, whims would not deviate it nor the tongue become confused, and the scholars cannot be fully satisfied (i.e. much more to explore intellectually, spiritually etc). It is not worn down by repetition nor do its wonders ever cease...He who quotes it, speaks the truth, he who acts according to it, is rewarded and he who judges according to it, is just, and he who invites people to it (i.e. the Qur’ān) is (himself) guided to the Straight Path.”¹⁰⁶

¹⁰⁶ Tirmidhi no. 2906. Similar wording in Musnad Ahmad no. 704, Musannaf ibn Abi Shaybah 10/482, Musnad Abu Ya’lah no. 367, Hilyatul Awliya by Isbahani, Shu’b al-Iman by Bayhaqi no. 1788, Ma’jam al-Kabeer of Tabrani no. 160, Musnad Bazzar no. 836 and Sunan Darimi no. 3374. Tirmidhi comments إسناده مجهول – The chain is weak due to an unknown narrator. Some scholars comment that this is more likely the statement of Ali (ra) and not the Prophet. However, the meaning is authentic and parts of the Hadith are mentioned in other narrations, like Hadith no. 15 in this collection. “This Qur’ān is the Banquet of Allah. Learn as much as you can from His banquet. This Qur’ān is the Rope of Allah, and it is the clear Light and (is the effective) Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. It does not deviate so as to be blamed. Its wonders do not cease. It does not wear out with much repetition.” (Mustadrak al-Hakim no. 2040. Similar wording in Musannaf ibn Abi Shaybah no. 30008, Musannaf Abdur Razzaq no. 6017, Sunan as-Sagheer by Bayhaqi, Darimi no. 3358 and Mu’jam al-Kabeer Tabrani no. 8648).

Principle 28: “Learn the Book of Allah and Follow it”

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ

“Follow what was revealed to you from your Lord...”¹⁰⁷

Hadith no. 37 of 40:

قال: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ مُحَمَّدٍ
عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيِّ قَالَ: أَتَيْنَا الْيَشْكُرِيَّ فِي رَهْطٍ مِنْ بَنِي لَيْثٍ، فَقَالَ: مَنْ الْقَوْمُ؟ فَقُلْنَا: بَنُو
لَيْثٍ. فَقُلْنَا: أَتَيْنَاكَ نَسْأَلُكَ، عَنْ حَدِيثٍ حُذِيفَةُ، قَالَ: أَقْبَلْنَا مَعَ أَبِي مُوسَى قَافِلِينَ، وَغَلَّتِ الدَّوَابُّ
بِالْكُوفَةِ قَالَ: فَسَأَلْتُ أَبَا مُوسَى أَنَا وَصَاحِبُ لِي، فَأَذِنَ لَنَا، فَقَدِمْنَا الْكُوفَةَ، فَقُلْتُ لَصَاحِبِي: أَنَا
دَاخِلُ الْمَسْجِدِ، فَإِذَا قَامَتِ السُّوقُ خَرَجْتُ إِلَيْكَ، قَالَ: فَدَخَلْتُ الْمَسْجِدَ، فَإِذَا فِيهِ خَلْقَةٌ كَأَنَّهَا
قُطِعَتْ رُؤُوسُهُمْ لِيَسْتَمْعُونَ إِلَى حَدِيثِ رَجُلٍ، قَالَ: فَقُمْتُ عَلَيْهِمْ، فَجَاءَ رَجُلٌ فَقَامَ إِلَى
جَنِبِي، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: أَبْصَرِيَّ أَنْتِ؟ قُلْتُ: نَعَمْ، قَالَ: قَدْ عَرَفْتُ، لَوْ كُنْتُ كُوفِيًّا لَمْ تَسْأَلِ
عَنْ هَذَا، قَالَ: فَدَنَوْتُ مِنْهُ، فَسَمِعْتُ حَذِيفَةَ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، وَعَرَفْتُ أَنَّ الْخَيْرَ لَنْ يَسْبِقَنِي
قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: "يَا حَذِيفَةُ، تَعْلَمُ كِتَابَ اللَّهِ، وَاتَّبِعْ مَا
فِيهِ" ثَلَاثَ مَرَارٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ فَقَالَ: "يَا حَذِيفَةُ، تَعْلَمُ كِتَابَ اللَّهِ،
وَاتَّبِعْ مَا فِيهِ" قُلْتُ: يَا رَسُولَ اللَّهِ، بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: "فِتْنَةٌ وَشَرٌّ"، قُلْتُ: يَا رَسُولَ اللَّهِ، بَعْدَ
هَذَا الشَّرِّ خَيْرٌ؟ قَالَ: "يَا حَذِيفَةُ، تَعْلَمُ كِتَابَ اللَّهِ، وَاتَّبِعْ مَا فِيهِ" ثَلَاثَ مَرَارٍ، قُلْتُ: يَا رَسُولَ اللَّهِ،
بَعْدَ هَذَا الشَّرِّ خَيْرٌ؟ قَالَ: "هُدْنَةٌ عَلَى دَخَنِ، وَجَمَاعَةٌ عَلَى أَقْدَاءٍ، فِيهَا - أَوْ فِيهِمْ -" قُلْتُ: يَا
رَسُولَ اللَّهِ، الْهُدْنَةُ عَلَى الدَّخَنِ مَا هِيَ؟ قَالَ: "لَا تَرْجِعْ قُلُوبَ أَقْوَامٍ عَلَى الَّذِي كَانَتْ عَلَيْهِ" قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ، بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: "يَا حَذِيفَةُ، تَعْلَمُ كِتَابَ اللَّهِ، وَاتَّبِعْ مَا فِيهِ" ثَلَاثَ
مَرَارٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: "فِتْنَةٌ عَمِيَاءَ صَمَاءَ، عَلَيْهَا دُعَاءٌ عَلَى
أَبْوَابِ النَّارِ، فَإِنْ مِتَّ يَا حَذِيفَةُ وَأَنْتَ عَاضٌّ عَلَى جَذَلٍ، خَيْرٌ لَكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ

¹⁰⁷ Surah al-An'am 6:106.

Hudaifah ibn al-Yaman (ra) says, “People would ask the Messenger of Allah ﷺ about the good, but I used to ask him about the bad, in case I am overtaken by it. (In his discussion with the Prophet ﷺ about different stages of Fitnah (trials) of the Ummah); I said, “O Messenger of Allah ﷺ will be there be any bad after the good?” He ﷺ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” (He ﷺ repeated this three times). I asked (again), “O Messenger of Allah ﷺ will be there be any evil after the good?” He ﷺ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” I said (again), “O Messenger of Allah ﷺ will be there be any bad after the good?” He ﷺ said, “(There will be) Fitnah (trials) and evil.”

I said, “O Messenger of Allah ﷺ will there be good after this evil?” He ﷺ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” (He ﷺ repeated this three times). I said (again), “O Messenger of Allah ﷺ will there be good after this evil?” He ﷺ said, “There shall be a truce clouded by smoke, a group (with hidden intentions)” I said, “O Messenger of Allah ﷺ what is the truce clouded by smoke? He ﷺ said, “The hearts of the people will not return to how they were.”

I said, “O Messenger of Allah ﷺ will be there be any evil after the good?” He ﷺ said, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it.” (He ﷺ repeated this three times). I said (again), “O Messenger of Allah ﷺ will be there be any evil after the good?” He ﷺ said, “A blinding and deafening fitnah (trial). With it, will be Callers inviting to the doors of Hell.

For you to die, O Hudaifah, biting on to a root of a tree would be better than following any one of them.”¹⁰⁸

Hadith no. 38 of 40:

قال: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ، حَدَّثَنَا ابْنُ لَهْيَعَةَ، حَدَّثَنِي أَبُو الْمُصْعَبِ، قَالَ: سَمِعْتُ عُقْبَةَ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " أَكْثَرُ مُنَافِقِي هَذِهِ الْأُمَّةِ قُرَآؤُهَا

Uqbah (ra) said that he heard the Messenger of Allah ﷺ say;

“The majority of the Hypocrites of this Ummah (Muslims) will be its readers (i.e. those who read the Qur’ān and do not act according to it).”¹⁰⁹

¹⁰⁸ Abu Dawud no. 4246. Similar wording in Musannaf ibn Abi Shaybah no. 37114, al-Kubra by an-Nasa’i no. 7978, Musnad Ahmad no. 23282 and Sahih Ibn Hibban no. 5963. There are many lessons that can be learnt from this Hadith. The phrase, “O Hudaifah, learn the Book of Allah and follow (practice) that which is in it” is repeated in this narration ten times. This demonstrates the importance of the advice and shows the way out of any Fitnah (trial). Firstly, learn the Book of Allah and secondly follow its instructions and advice. Many people fall short in one of these two categories. Either there are shortcomings in how/what they learn from the Book of Allah or the shortcoming lies in the practice. Guidance is exclusively from Allah and He grants it to those who are deserving of it. The following narration adds two important points. Firstly, the importance of “acting on” and implementing the Qur’ān and secondly, the proportionate amount of what is achieved;

أَخْبَرَنَا أَبُو نَصْرٍ بْنُ قَتَادَةَ، حَدَّثَنَا أَبُو مَنْصُورٍ النَّضْرِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ نَجْدَةَ، حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ تَمَّامِ بْنِ نَجِيحٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخَذَ ثُلُثَ الْقُرْآنِ، وَعَمِلَ بِهِ فَقَدْ أَخَذَ ثُلُثَ النَّبُوءَةِ، وَمَنْ أَخَذَ نِصْفَ الْقُرْآنِ فَقَدْ أَخَذَ نِصْفَ النَّبُوءَةِ، وَمَنْ أَخَذَ الْقُرْآنَ كُلَّهُ فَعَمِلَ بِهِ فَقَدْ أَخَذَ النَّبُوءَةَ كُلَّهَا

“Whoever takes a third of the Qur’ān, and **acts on it** will have taken a third of Prophethood. Whoever takes a half of the Qur’ān will have taken a half of Prophethood and whoever takes the whole Qur’ān and **acts on it** will have taken all of Prophethood.” Shu’b al-Iman by Bayhaqi no. 2354. Quoted in Tafsir Qurtubi.

¹⁰⁹ Musnad Ahmad no. 17410. Similar wording in Musannaf ibn Abi Shaybah no. 13/228 and Shu’b al-Iman by Bayhaqi no. 6959.

Saying:

قال: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ، أَنَّ أَبَا دَعْلَاجَ بْنَ أَحْمَدَ، نَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زَيْدِ الصَّائِغِ، أَنَّ سَعِيدَ بْنَ مَنْصُورٍ حَدَّثَهُمْ، ثنا حُدَيْجُ يَعْنِي ابْنَ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَا يَعْرِزْكُمْ مَنْ قَرَأَ الْقُرْآنَ، إِنَّمَا هُوَ كَلَامٌ يُتَكَلَّمُ بِهِ، وَلَكِنْ أَنْظُرُوا مَنْ يَعْمَلُ بِهِ

Umar ibn al-Khattab (ra) said, “Do not be deluded and deceived by the one who reads the Qur’ān; for it is words that are spoken with. However, look at the one who acts by it (i.e. the Qur’ān).”¹¹⁰

Supplementary Hadith (A):

قال: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ زِيَادِ بْنِ لَيْسٍ، قَالَ: ذَكَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَيْئًا، فَقَالَ ذَاكَ عِنْدَ أَوَانٍ ذَهَابِ الْعِلْمِ فُلْتُ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَذْهَبُ الْعِلْمُ، وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرُئُهُ أَبْنَاءَنَا وَنُقْرُئُهُ أَبْنَاءَهُمْ إِلَى يَوْمِ الْقِيَامَةِ؟ قَالَ: تَكَلِّتُكَ أُمْلَكَ زِيَادُ، إِنْ كُنْتُ لَأُرَاكَ مِنْ أَفْقِهِ رَجُلٍ بِالْمَدِينَةِ، أَوْ لَيْسَ هَذِهِ الْيَهُودُ وَالنَّصَارَى يَقْرَءُونَ التَّوْرَةَ وَالْإِنْجِيلَ، لَا يَعْمَلُونَ بِشَيْءٍ مِمَّا فِيهِمَا؟

Ziyad ibn Lubayd (ra) reports that the Prophet ﷺ said;

“...and knowledge will go (or disappear).’ He asked, ‘O Messenger of Allah how will knowledge leave (disappear) whilst we read the Qur’ān and our children read the Qur’ān and their children will read it until the Day of Judgement.’ He ﷺ said, ‘May your Mother lose you, I considered you as one of the men of understanding of Madinah. Do you not see these Jews and Christians reading their Torah and Injeel and they do not practice anything of it?’¹¹¹

¹¹⁰ Kitab al-Iqtida al-Ilm wa al-Amal by Khatib al-Baghdadi.

¹¹¹ Ibn Majah no. 4048. Similar wording in Musannaf ibn Abi Shaybah, Tarikh al-Kabir by Bukhari no. 3/344, Mu’jam al-Kabeer by Tabrani no. 5290 and Mustadrak al-Hakim no. 3/590.

Principle 29: A Time will come when People will lose the Understanding of the Qur'an

وَلَكِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ

“And if We willed, We could surely do away with that which
We have revealed to you...”¹¹²

Hadith no. 39 of 40:

قال: أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، أَخْبَرَنَا أَحْمَدُ بْنُ عُبَيْدِ الصَّفَّارِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ أَبِي إِيَّاسٍ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دُكَيْنٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ، مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهَدْيِ، عُلَمَاؤُهُمْ شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ مَنْ عِنْدَهُمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ

Ali ibn Abi Talib (ra) reported that the Prophet Muhammad ﷺ said;

“There will come a time upon the people, when there will remain nothing of Islam except its name (ism) and nothing will remain of the Qur'an except its outward form (rasm). Their masjids will be full of people (well built) but will be empty of guidance. Their scholars will be the most evil under the heavens; from them turmoil (fitnah) will emanate and to them it will return.”¹¹³

¹¹² Surah al-Isra 17:86.

¹¹³ Shu'b al-Iman by Bayhaqi no. 1763. First part of narration “There will come a time on the people when there will remain nothing of the Islam except its name (ism) and nothing will remain of the Qur'an except its outward form (rasm),” also reported by Bukhari in Khalq Af'al al-Ibad.

Supplementary Hadith (A):

قال: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّلِ بْنِ سَبْرَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَجُلًا يَقْرَأُ آيَةَ سَمِعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَالَهَا، فَأَخَذْتُ بِيَدِهِ، فَأَنْطَلَقْتُ بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كِلَاكُمَا مُحْسِنٌ فَأَقْرَأْ أَكْبَرَ عِلْمِي، قَالَ فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَأَهْلِكُوا

Abdullah (ra) said that he heard a man reciting a verse which he had heard the Prophet ﷺ reciting in a different way, so he took him by the hand “So I went with him to the Prophet ﷺ (and told him the story).” The Prophet ﷺ said, “Both of you are reciting in a correct way, so carry on reciting.” The Prophet ﷺ further added, “The nations which were destroyed before you, were because they differed.”¹¹⁴

Saying:

قال: عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، عَنْ أَبِي عُرْمَانَ الْقُرَشِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ قَالَ إِذَا حَلَيْتُمْ مَصَاحِفَكُمْ، وَرَحَرَفْتُمْ مَسَاجِدَكُمْ فَالدَّبَارُ عَلَيْكُمْ

Abu Darda (ra) said, “When you adorn (decorate) your Masajid and ornament your Qur’ān, then you will perish.”¹¹⁵

¹¹⁴ Sahih Bukhari no. 5062. Similar wording in Sunan al-Kubra by an-Nasa’i no. 8040 and Musnad Ahmad no. 3908.

¹¹⁵ Musannaf Abdur Razzaq no. 5132. Similar wording in Musannaf ibn Abi Shaybah no. 8799 and Hilyatul Awliya by al-Isbahani. When the emphasis shifts from the spiritual to solely the physical aspects, this results in stagnation and degradation.

Principle 30: Make the Heart Flourish with the Qur'an

فَأَمَّا الَّذِينَ آمَنُوا فَرَزَادُهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ

“...As for those who believed, it has increased them
in faith while they are rejoicing.”¹¹⁶

Hadith no. 40 of 40:

قال: حَدَّثَنَا يَزِيدُ، أَحْبَبَنَا فَضِيلُ بْنُ مَرْزُوقٍ، حَدَّثَنَا أَبُو سَلَمَةَ الْجُهَنِيُّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ، فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحَزَنَهُ، وَأَبْدَلَهُ مَكَانَهُ فَرَحًا

Abdullah ibn Masood (ra) reports that the Messenger of Allah ﷺ said;

“No one is afflicted with some stress or worry but supplicates,

“O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand. Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You, which You have named Yourself or You taught to someone from Your creation or revealed in Your Book, or You have preserved in the knowledge of the unseen with You; that **You make the Qur'an the spring of my heart (i.e. make my heart flourish with the Qur'an) and the light of my chest**, and a departure for my sorrow and a release for my anxiety.”

except that Allah will remove his sorrow and will exchange his distress into happiness.”¹¹⁷

¹¹⁶ Surah at-Tawbah 9:124.

¹¹⁷ Musnad Ahmad no. 1994. Similar wording in Sahih Ibn Hibban no. 972 and Mustadrak al-Hakim no. 1877. Quoted in Tafsir Ibn Kathir and Zad al-Ma'ad by Ibn al-Qayyim.

END OF THE HADITH COLLECTION

Advice to the Hamil al-Qur'ān (Bearer of the Qur'ān)

1. **Ikhlas (sincerity).** Have a sincere intention when studying the Qur'ān - this is inextricably linked to the condition of the Heart. Sincerity is key in understanding the Qur'ān.

2. **Approach the Qur'ān with a readiness to follow the guidance.**

Sayyid Qutb writes, “We should return to it to find out what kind of person it asks us to be, and then be like that. During this process, we will also discover the artistic beauty in the Qur'ān, the marvellous tales in the Qur'ān, the scenes of the Day of Judgment in the Qur'ān, the intuitive logic of the Qur'ān, and all other such benefits, which are sought in the Qur'ān by academic and literary people. We will enjoy all these other aspects, but these are not the main object of our study. Our primary purpose is to know what way of life is demanded of us by the Qur'ān, the total view of the universe which the Qur'ān wants us to have, what is the nature of our knowledge of God taught to us by the Qur'ān...and the kind of legal and constitutional system it asks us to establish in the world.”

3. **Ask the help of Allah سبحانه وتعالى to understand the Qur'ān.**

When faced with problems in understanding the Qur'ān, one should supplicate to Allah سبحانه وتعالى for help and guidance while continually studying and trying to understand. It is mentioned that when Abdullah ibn Masood (ra) would recite the words of Allah, “And say, My Lord, increase me in knowledge,” (20:114) he would say, اللهم زدني علماً وإيماناً و يقيناً “O Allah, increase me in knowledge, faith, and

conviction.”¹¹⁸ It is also reported that when Ibn Taymiyyah encountered difficulty in understanding an Ayat of the Qur’ān, he would take refuge in a large mosque in a desolate area, place his forehead on the ground (in sajdah) and repeat, “O teacher of Ibrahim! Grant me understanding.”

4. Appreciate the magnificence of the Divine Speech.

قال بعض الحكماء كنت أقرأ القرآن فلا أجد له حلاوة حتى تلوته كأني أسمع من
رسول الله صلى الله عليه وسلم يتلوه على أصحابه ثم رفعت إلى مقام فوقه
كنت أتلوه كأني أسمع من جبريل عليه السلام يلقيه على رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ثم جاء الله بمنزلة أخرى فأنا الآن أسمع من المتكلم به فعندها
وجدت له لذة ونعيماً لا أصبر عنه

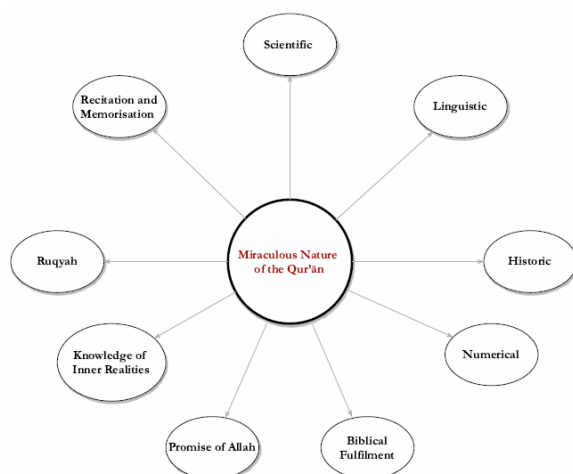
Imam al-Ghazali quoted a saying, “I read the Qur’ān but did not find sweetness in it. Then I read it as if I was hearing it from the Prophet while he was reciting it to his companions. Then, I moved a stage further and read the Qur’ān as I was hearing it from Jibreel while he delivered it to the Prophet. Then Allah سبحانه وتعالى brought me to a further stage - I began to read it as if I was hearing it from the Speaker. This was a blessing that was so unbearably (amazing) and satisfying.”¹¹⁹

¹¹⁸ Mu’jam al-Kabeer by Tabrani no. 8549.

¹¹⁹ al-Ghazali, Ihya Uloom ad-Din.

5. **Read the Qur'ān as if every word is directed directly to YOU.**
Recite and read the Qur'ān as if YOU are the one being addressed. When Allah سبحانه وتعالى speaks about Jannah, think that you are the one He is speaking about. When Allah سبحانه وتعالى speaks about the disbelievers and warns them, think that you are the one that is being warned from His punishment. When the descriptions of those being dragged to the Fire, imagine it is you that it is happening to.
6. **Recite the Qur'ān slowly while your Aql (intellect) is able to digest and process what is being recited.** Detach from all outward and inward whisperings and distractions.
7. **Ask key questions.** How do I practically carry out the injunctions and guidance upon myself, those under my authority (family, workers etc) and communally as an Ummah?
8. **Read the Qur'ān having Yaqin (certainty) that every word is the Kalam (speech) of Allah.** The Qur'ān coheres with reality in such an amazing way that it shows that only the Creator of the Heavens and the Earth could have sent this book. Experiencing the truthfulness of the Qur'ān is like trying out a key. Without the right key, we cannot open a locked door. With the right key (i.e., with the message of the Qur'ān), we open the door (i.e., discover the truth of our existence) and thereby confirm that indeed the key is the right one.

Multi-dimensional Miracles of the Qur'ān



Linguistic – The genius of its language, elegance, rhythm, rich imagery, fluidity, its weaving of metaphors and concepts, its many varied and previously unheard styles and techniques of prose, as well as a remarkable use of vocabulary, make it a work of eternal perfection. The Arabs since the time of its revelation recognised its non-human origin and accepted its Divinity.¹²⁰

Historic – The Qur'ān makes mention of ancient civilisations and historic events with precise accuracy. As an example, refer to the deliberate usage of the terms “Kings” and “Pharaohs” in the story of Joseph and Moses in the Qur'ān.

Biblical fulfilment – There are a number of verses of the Old and New Testament that prophesised the coming of the Prophet

¹²⁰ For further reading, please refer to “The Miraculous Language of the Qur'ān” by Dr. Bassam Sach.

Muhammad, such as in Isaiah 42. There are many books written on this topic.

Numerical – The numerical harmony of the Qur’ān is undeniable and is evidence that the Qur’ān is an endless, timeless miracle for every age. With over 70,000 words, the frequency and usage of words is extraordinary. Some examples: The word “man” in its singular form is mentioned a total of 24 times, which is exactly the same number of times the word “woman” is mentioned. “Angels” are mentioned 88 times in the Qur’ān, while “devils” are also mentioned 88 times. “Iblees” (Satan) is mentioned 11 times, and seeking refuge with Allah سبحانه وتعالى is also mentioned 11 times. The phrase “Allah loves” and its opposite, “Allah does not love”, both appear exactly 16 times each! The word “belief” is mentioned 25 times, and the word “disbelief” is likewise mentioned 25 times.

The phrase “Seven Heavens” is mentioned exactly seven times! When we count the number of times the word “say”¹²¹ appears, it is 332, and when we count the number of times “they say” appears, it, too, is amazingly 332! The Arabic word for “this world” (“ad-Dunya”) appears in the Qur’ān 115 times, while the word for “the afterlife” (“al-Akhirah”) also appears 115 times.

When we count all the mentions of the word “month” in its singular form in the Qur’ān, they add up to exactly 12. On average, there are 30 days per month—and the number of times the plural forms of the

¹²¹ “Qul” – imperative form, i.e. tell them O Prophet.

word “day” are mentioned in the Qur’ān is also 30! We know that the number of days it takes the earth to orbit the sun is 365 (i.e., one solar year). When we count all mentions in the Qur’ān of the word “day” in its singular forms, they shockingly add up to exactly 365! Is this all a coincidence?

Scientific – The world of science belongs to the category of the ‘created signs of Allah’ and His Divine Speech belongs to the ‘revealed signs of Allah’. It is not surprising therefore, that each time there is a breakthrough in unravelling the universe, we increase in certainty that the One who created the universe is the One who revealed the Qur’ān.¹²²

Promise of Allah – The future is an unknown entity for us. Only Allah knows the future. The Qur’ān predicts the future and makes promises which later become true. For example, it promises the Believers will become rulers on earth (Qur’ān 24:55). Historically, the Muslims rose to become the global super-power of the world, firstly destroying the Persian empire followed by the Roman (Byzantine) empire. Another example is the prediction that within 9 years of the defeat of the Roman empire in approximately 615 C.E., they shall be victorious again. After Greater-Syria was lost to the Persians, Egypt was also annexed, and much of the Roman territory was lost. This lasted till around the year 622 C.E.. The Roman empire was on the verge of complete collapse, and then “came one of the most

¹²² Refer to “Scientific Truths and the Qur’ān” A.B. al-Mehri, published by The Qur’ān Project.

astonishing reversals in the annals of war.”¹²³ In 624 C.E., the Romans had their first victory and began a four year streak of victories culminating in the recapture of much of their lost territory including Jerusalem.

Knowledge of Inner Realities – The Qur’ān addresses the human being with the knowledge of his innermost realities. Upon hearing its words, the reader senses as if he is being addressed personally.

Ruqyah – The recitation of the Qur’ān is a means of healing the sick, whether physically, emotionally or spiritually. Thousands of people throughout history can testify to the use of the recitation of the Qur’ān in healing their illnesses.

Recitation and Memorisation – It is a fact that the most popular book of all time is the Qur’ān. No other book has been recited or memorised like the Qur’ān. Today, there are millions of people throughout the world who have memorised the whole Qur’ānic text.

9. **B.R.U.A.D.** Remember the acronym:

1. To **B**elieve in the Qur’ān (Iman)
2. To **R**ead it (Tilawah)
3. To **U**nderstand it - Learn and Reflect (Ta’leem and Tadabbur)
4. To **A**ct upon it (Amal bihi)
5. Give **D**a’wah (Convey its message and teachings)

¹²³ Howard-Johnston, James, “*The Armenian History attributed to Sebeos*,” Liverpool University Press (1999), p. xxiv.

You can use Qur'ān Wiki (www.quran-wiki.com) to help you increase your knowledge about the Qur'ān. It aims to consolidate the best available data for every Surah and Ayat of the Qur'ān. Amongst its features are the Tafsir Zone, Qur'ān Dictionary, Dashboard with graphs and pie-charts and Manuscripts/Inscriptions section.

10. **Be a Zahid.** Zuhd is to only take and engage with those worldly possessions that will benefit your after-life. Do not choose to be a person who loves money, riches and the luxuries of this temporary world. Be a person who loves the riches and luxuries of the permanent after-life.
11. **Be a person of integrity.** Never compromise your position as a bearer and companion of the Qur'ān by flirting with people who will bring into question your integrity; albeit the rich, governments and people of power. Al-Ajurri writes, “He (the bearer of the Qur'ān) does not beautify his voice for the sake of the kings of this world.”¹²⁴
12. **Do not abandon the Qur'ān.** There are a number of ways that one can abandon the Qur'ān;
 1. Abandoning honouring the Qur'ān – taking its words, commands lightly, as a joke or mocking etc.
 2. Abandoning the listening of the Qur'ān.
 3. Abandoning learning and teaching others of the Qur'ān.

¹²⁴ Al-Ajurri, Akhlaq Hammaltul Qur'ān.

4. Abandoning the recitation of the Qur'ān.
5. Abandoning the memorization of the Qur'ān.
6. Abandoning the Tadabbur (contemplation) of the Qur'ān.
7. Abandoning acting on what you have learnt from the Qur'ān.
8. Abandoning ruling according to the Qur'ān.

13. Learn the Book of Allah and follow it **تَعَلَّمَ كِتَابَ اللَّهِ، وَاتَّبَعَ مَا فِيهِ**

The way out of every fitnah (trial) is to; firstly, learn the Book of Allah and secondly, follow its instructions and advice. Many people fall short in one of these two categories. Either there are shortcomings in how/what they learn from the Book of Allah or the shortcoming is in the implementation. Guidance is exclusively from Allah and He grants it to those who are deserving of it. It is therefore imperative to hold on to the Qur'ān with strength (quwa), both in learning and implementation.

Appendix A: Authenticity of the Collection

Regarding the authenticity of the Hadith used in this collection, this subject matter can be approached in two ways. Firstly, we can analyse the isnad (chain of narrators) of the narrations and essentially judge the narrators based on their adala (religious integrity), dhabt (level of retention), continuity of the chain, free from hidden defects and conformity to established narrations. Secondly, we could analyse the text of the narrations and establish an authentic meaning that conforms to the Qur'ān and other established authentic Hadith.

As for judging the isnads of the narrations in this collection, the Hadith can be split into two main categories; those Hadith which belong to Sahih Bukhari and Sahih Muslim and those which belong to all other collections. The scholars of Hadith have Ijmah (unanimous) about the authenticity of the Hadith of Sahih Bukhari and Muslim, so we do not need to comment about their chains. As for the other collections of Hadith, the scholars differ amongst themselves about the levels and grades of authenticity of the respective narrations. I have chosen to include comments on the isnads only from Hadith compilers from the first four hundred years of Islam - they were most apt to accurately judge gradation of the narrators. However, comments from the compilers from this early era are few in this collection. I have tried to compensate for this by including extensive referencing to other collections where the same or similar worded narration is included and this will give the reader a wider understanding of the level of reporting. In addition, I have included writings of scholars who have quoted the narration, which in turn, helps establish the authenticity of the meaning of the narration at the very least.

The following statement (abridged) from Shah Wali Allah on the ranks of the books of Hadith, should assist the reader further in understanding the various collections of Hadith used in this book.

Shah Wali Allah Dehlawi writes, “The books about Hadith are of different ranks and at various levels and it is necessary to exercise care in recognizing their ranks. We hold that these collections are of four ranks with respect to accuracy and repute;

1. This is because the highest types of hadiths are those confirmed by many reports (tawatur), and the community agreed to accept them and to act on them.
2. Next are those which are well known and transmitted abundantly through numerous lines (mustafid). There remains no doubt worth considering regarding them, and the majority of the legal scholars of the garrison towns¹²⁵ (agreed on them, and in particular the learned scholars of the two sacred cities did not disagree with them, for Makkah and Madinah were the location of the rightly-guided Caliphs in the first generations and were frequented by the itinerant learned scholars generation after generation, so that it was unlikely that an obvious error would be accepted by them, or that it would become well-known and implemented within a large area and be reported by a large body of the Companions and the Successors.

¹²⁵ The Garrison towns (amsar) where the early Muslims settled in the populated areas of Syria and Iraq and Fiqh (legal) schools developed in the second and third Islamic centuries.

3. The third group of hadith are the ones whose chain of reporters is sound or good, and is testified to by the scholars of the hadith, and they are not abandoned sayings which no one of the community holds to be true.
4. As for (the fourth group which are) weak, invented (mawdu'), interrupted in chain, or transposed (maqlub) in text, transmitted from unknown persons, or opposed to (a hadith) which the pious ancestors agreed on generation after generation; there is no way to uphold them. Thus, the accuracy resides in the compiler of the book having made a condition for himself the citing of what is sound and good, not transposed, anomalous (shadh)¹²⁶ or weak, unless he provides an accompanying explanation of its status; for citing the weak hadith together with an explanation of its status would not detract from the book...

Investigation has established that only three books belong to the first rank:

1. The Muwatta, the Sahih of Bukhari, and the Sahih Muslim. Al-Shafi'i said, "The most sound book after the book of Allah is the Muwatta of Malik." And the experts in Hadith studies agreed that everything in it is sound (sahih) according to Malik's opinion and those who concurred with him....As for the two Sahih's (of Muslim and Bukhari), the Hadith scholars agreed that all of the uninterrupted hadiths going back to the Prophet in them are certainly sound, and

¹²⁶ A report from a single authority which differs from what others have authentically reported.

that the (contents of) the two books reached their compilers in multiply-transmitted connected chains, and that whoever holds them in contempt is an innovator in religion who is not following the path of the believers...

2. The second rank of books are books which don't attain the rank of the Muwatta and the two Sahih's but which are next after them. Their authors were well known for their reliability, integrity, memory and being deeply immersed in the laws of hadith, and in their books they were not satisfied to be lax about whatever they had set as conditions for themselves. Therefore those after them accepted these books as sound, and the hadith scholars and legal experts paid attention to them, generation after generation, and these books achieved a reputation among people. Some people were devoted to explaining their unusual (gharib) hadiths, investigating the transmitters, and making inferences about their juristic significance, and upon these hadiths are based the general hadith sciences.

They include the Sunan of Abu Dawud and the Jam'i of Tirmidhi and al-Mujtaba of Nasa'i. The Hadiths of these books together with those of the first rank, are given attention by Razin in Tajrid al-Sihah and Ibn al-Athir in Jam'i al-'Usul, and the Musnad of Ahmad (ibn Hanbal) is generally included in this rank, for Imam Ahmad made (his book) a basis for discerning the sound and the faulty saying, 'Do not accept what is not in it (my book).'

3. The third rank is comprised of those Musnad, Jami' and Musannaf works compiled before Bukhari and Muslim, during

their time, and after them which combine the sound, the good, the weak, and the recognized (ma'ruf) and the uncommon; the anomalous and the objectionable (munkar) the erroneous and the correct; and the continued and the transposed. They do not have the same reputation among the learned scholars, even if they are not given the designation of "absolute rejection".

The learned religious scholars have not given much currency to those hadiths found uniquely in these works, and the hadith scholars have not carried out major investigations into their soundness or faultiness. Among these books are the ones for which no linguist has rendered the service of explaining its rare expressions, nor has any legal scholar worked to reconcile it with the opinions of the pious ancestors, nor has any hadith scholar explained its problematic (mushkil) hadiths nor has any historian made mention of its transmitters. I do not refer to those recent authors who are hair splitters; rather I am speaking of the early leaders (imams) of the hadith scholars. Therefore their books have remained obscure, unknown, and undistinguished, such as the Musnad of Abu 'Ali, the Musannaf of Abdur Razzaq, the Musannaf of Abu Bakr ibn Abi Shaybah, the Musnad of 'Abd ibn Humayd, Al-Taylisi, and the books of Bayhaqi, Tahawi and Tabrani. The goal of these authors was to collect whatever they found, not to extract the best, nor to refine them, nor to make them more accessible for use.

4. The fourth rank are those whose authors after long centuries sought to gather hadiths which were not found in the first and second ranks of books, and these were in obscure Jami' and Musnad works, then

they brought them to light. These had been transmitted from those whose reports the hadith scholars did not record, such as many of the jabbering preachers, heretics, and unreliable persons, or they were traditions (athar) of the Companions and the Successors, or reports of the Children of Israel, or from the philosophers and preachers, which were mixed by other transmitters with hadiths of the Prophet ﷺ mistakenly or deliberately....The place to find such hadiths is the Kitab al-Du'afa' (The Book of the Unreliable Hadiths) of Ibn Hibban, Al-Kamil of Ibn 'Adi and the books of Al-Khatib, Abu Nu'aym, Ibn 'Asakir, Ibn an-Najjar, and Ad-Daylami, and the Musnad of Al-Khawarizmi is almost of this rank. The best of this rank are those which are weak but equivocal, and the worst are those which are fabricated and whose word order is transposed and which merit the strongest denial."¹²⁷

¹²⁷ Shah Wali Allah, Hujjat Allah al-Balighah.

Appendix B: Duas from the Qur’ān

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“Our Lord, accept (this) from us. Indeed You are the Hearing, the Knowing.” (2:127)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire.” (2:201)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.” (2:250)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.” (2:286)

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.” (3:8)

رَبَّنَا إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

“Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,” (3:16)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“Our Lord, we have believed in what You revealed and have followed the messenger so register us among the witnesses (to truth).” (3:53)

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord, forgive us our sins and the excess (committed) in our affairs and plant firmly our feet and give us victory over the disbelieving people.”
(3:147)

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

“Our Lord, You did not create this (heavens and earth) aimlessly; exalted are You (above such a thing); then protect us from the punishment of the Fire.” (3:191)

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا
وَتَوَفَّنَا مَعَ الْأَبْرَارِ

“Our Lord, indeed we have heard a caller calling to faith, (saying), ‘Believe in your Lord,’ and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.”(3:193)

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا

“Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?”
(4:75)

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” (7:23)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.” (2:250)

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“Our Lord, do not place us with the wrongdoing people.” (7:47)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

“Our Lord, decide between us and our people in truth, and You are the best of those who give decision” (7:89)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

“My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.” (14:40)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“Our Lord, forgive me and my parents and the believers the Day the account is established.” (14:41)

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

“Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.” (18:10)

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

“Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering.” (25:65)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.” (25:74)

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

“Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.” (40:7)

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences (of their deeds). And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment.” (40:8-9)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ

“Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.” (59:10)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

“Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.”(60:4)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
دُرَّتِي إِنِّي تُثُتُّ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

“My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.” (46:15)

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.” (23:97-98)

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

“My Lord, have mercy upon them (my parents) as they brought me up (when I was) small.” (17:24)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“My Lord, forgive and have mercy, and You are the best of the merciful.” (23:118)

رَبِّ زِدْنِي عِلْمًا

“My Lord, increase me in knowledge.” (20:114)